I: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

bodyguard for the new king. Such isolated references indicate a long-established association between the two peoples, and that the original nature of the association was a military one. Casati (1891), Burrows (1898), Ward (1910), Schweinfurth (1874), and others, write of the employment of the Pygmies by the villagers as spies, scouts, mercenary soldiers, and guides. Putnam in his earlier notes mentions frequently coming across references among the older Pygmies to this relationship, which of course came to an end when the Belgian authorities stopped intertribal warfare.

Legends from the Epulu area (Turnbull, 1959) show scant interest in the questions of origin and history, but that here also both Pygmy and villager agree that the Pygmy is the original inhabitant of the forest and is, to a certain extent, feared and respected as such by the villager. No legends from this area of the Ituri or from any other so far reported (Schebesta, 1936b, 340; Joset, 1948, 25–56, 137–157) show that the Pygmies or villagers have any concept of the Pygmies' originating elsewhere than in this northeast corner of the Congo, nor do they reveal any doubt in the minds of these people that the Pygmies were the original inhabitants of that forest.

Socio-cultural change has been taking place ever since the first villager invasions, several hundred years ago, but most rapidly in the past half century. The progress of this change can be

[P.162-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Bira FO11

[P.175-D]

BP 412

FIG. 14. Household utensils of metal, Bira villagers, Central Ituri. a. Ax blade. A common gift made by villagers to Mbuti, nominally under their control, on the occasion of an Mbuti marriage. b. Ax, used by Mbuti mainly for the cutting of light saplings with which they make their house frames; Bira hafting.

BP [1777] [5771] [4317]

1: Turnbull E-4, 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

[ARCHERS]

Costermans further agrees with Junker (1889–1891, vol. 3, 92) that many of the northern archers have recently themselves taken to a system of chieftainship. They lead their nomadic existence under the jurisdiction of a chief and in every way preserve their freedom under this jurisdiction. If there is any disagreement, however, they leave and place themselves under a neighboring chief. But not nearly enough information is given for any understanding of the structure of this "system."

Schebesta seems to stand between the two extremes with regard to the archers whom he studied. He stresses the economic dependency of the Mbuti on the villagers, and also, as does Putnam (1948), the personal aspect of the relationship. He does not agree with Costermans that the archers change their allegiance at the slightest provocation. He regards the *nkumbi*, with its creation of *karé* relationships between individual Mbuti and villagers, as a major factor in maintaining villager authority over the archers and rendering the latter dependent on their Lese neighbors.

[P. 185-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS] The relation of the huts to one another in the circle is dictated, as much as anything, by the friendship of the women. (Their gathering activities do not demand cooperation, but Putnam says that they help one another for company, forming work groups of two or more adult women.)

There are frequent visitors to these camps, including villagers who come to claim, trade, or buy meat from the Pygmies. If a villager chief comes, a special hut is built for him.

FURNITURE

The furnishings of a hut are similar to those described by Schebesta, and, like the archers, these net hunters keep their possessions to the minimum (Figs. 18–20). Leaves are used as furniture more frequently than either beds or stick chairs. The Pygmy will not sit on bare ground, and if a log is not available he will use a piece of bark or a leaf.

UTENSILS

Also as with the archers, utensils are largely borrowed or stolen from the villagers who make them (Fig. 21). The net hunters do not imitate their neighbors, however, to the extent of making mortars for themselves. If they possess mortars, they are extremely small, unlike the large ones described by Schebesta, which could not easily be carried from camp to camp by a

[P. 195-B]

[TEXT CONTINUED ON PAGE 197-A]

[NET HUNTERS]

en. The making of barkcloth and netting, and the painting of designs on cloth and body, are individual skills which are utilized for the craftsman himself or for his immediate family. Women living in adjoining huts sometimes exchange their skills in body painting, exercising their art on one another.

462 [476] [571].

ECONOMIC LIFE

Hunting

Like Schebesta, Putnam stresses hunting and gathering as the basis of Mbuti economy. Putnam (1948, 327) also states that hunting is the principal means by which the Pygmy-villager relationship is maintained. Although there is little division of labor among the Mbuti themselves, he (1948, 328) says in a sense that they are all specialists in hunting, so there is a division of labor between Pygmy and village groups, the two together forming a larger economic entity. The villager may do some hunting, but largely by means of traps, deadfalls, and pits. It occupies little of his time and is not very productive. For the Pygmy, hunting is a full-time occupation.

224 433 439 177 [222] [463] [171]

[p. 201-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

262 Lesser taboos are observed by children until they reach the age of puberty. These, according to the Pygmies themselves, result from the fact that a certain kind of food makes a certain child sick and thenceforth is taboo to it.

262 There are also certain food restrictions during periods of puberty, pregnancy, and mourning, and others emphasizing the opposition of the [825] sexes. Putnam gives as an example the refusal of men to eat frogs and toads, which women gladly eat, and suggests as a reason the association of the amphibians with water and land, and that they might bring about rainfall adverse to hunting.

Trade

439 As with the archers, great stress is laid by 197 Putnam on the present dependency of the net [184] hunters on the villager plantations for vegetable food, particularly the plantain. In principle the system is the same as that outlined by Schebesta. Putnam says that the relationship is interfamilial and inherited according to the principle of patrilineal descent. There is no strict account kept of trade, or any system of equivalent values other than mutual satisfaction. But the vil- [571] lager, if displeased, may withhold bananas, and the Pygmy, if not satisfied, may leave and go to hunt with another band attached to another patron. (Putnam uses the term "host.") When

[177] [1] Very possibly of village origin.

[P. 211-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P.211-C]

alliances change in this way it is a source of friction between the two village groups involved and was at one time a frequent source of inter-village warfare.

Prior to this trade relationship, however, Putnam stresses the importance of the place of the Pygmies as mercenaries, acting as spies and scouts for warring village tribes. From his inquiries during his first period of field work in 1928 he surmised that throughout the Ituri this had at one time been the major basis of the Mbuti-villager relationship. It necessitated the supply of food by the villager to the Pygmy, as the latter had no time to hunt and gather his own food. When the Belgians put an end to tribal warfare, there was no further need for the Mbuti as mercenaries, resulting in the present trade relationship. The difference between net-hunting Pygmies and those of Schebesta's account, in their relationship with the villagers, is that among the archers the relationship is band to village, a result of the Belgian bolstering of chieftainship, even where it did not exist, for administrative convenience. The village "chief" then chooses to work through a Pygmy "chief"

1: Turnbull E-4, 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

of his own creation. But among the Epulu net hunters, and other central and western groups, in which village tribal structure has not been so greatly affected, the relationship is still, in Putnam's opinion, intensely personal between individual and individual, or family and family. The superficial dissatisfaction manifest between Pygmy and villager over their trade relationship is a result of and symbolizes the present stratification with the villager at the upper end of the scale and hides the inner feelings of loyalty and affection that Putnam says exists between the two groups.

SOCIAL LIFE

Family Organization

For the most part the family organization among the net hunters is the same as that described by Schebesta for the archers, and, as with them, some of the women come from different bands and are strangers to one another. The net hunting camps are larger, however, than those of the archers, and it is seldom that a bride finds herself a total stranger in her new home. Further, because of the differences in hunting technique, cooperative feeling among the women of a net-hunting band is much stronger than that

[P. 211 - D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

594 The wives never lose their feelings for their
602 own band, and a woman will either invite some
574 of her relatives to visit her, or else will go, with her husband and children, to visit her own family.

593 The family hut is merely a place for sleeping:
621 all other family activity takes place outside.
[571] There is, then, considerable interaction between one family and another. During the evening this applies particularly to the womenfolk, as at this time the men gather in a group by themselves. Family life is anything but private, and a dispute between a husband and his wife is
[184] taken up all over the camp. As with the archers, the authority of the mother over her children is fully equal to that of the father, and this is one of the most common sources of quarrel. As boys grow older they tend to spend less time near their hut and more with the men, so they come under the influence of the band rather than the individual family.

602 There is no information regarding relationships between affines, avoidance or otherwise.
[P. 212-B]

1: Turnbull E-4. 5 (1951-1955) 1968 FO4 Pygmies FO4 •
Mbuti
Zaire FO1

[NET HUNTERS]

[P. 218-B]

being confined to their beds for three days, as mentioned by Schebesta (1952), they were made to move about continually by the villager instructors. The boys' fathers, who were present at all times, frequently comforted their sons, apparently to the annoyance of the villagers. There was, however, no question of the savagery implied by Schebesta. During the following two months the boys were strictly disciplined. There was a process of physical training that was undeniably tough, but it fulfilled only one of the major purposes of the *nkumbi*, namely, to fit boys for adult life. The Mbuti fathers, however, obviously had different ideas as to how far this discipline should be carried and criticized the villagers when they carried it too far. Further, when there were no villagers in the camp, the Mbuti talked quite openly and showed by their speech and their behavior that they had no respect for the taboos associated with the festival. It seemed quite evident that they consciously underwent the *nkumbi*, not because of any religious significance, but because it gave them status in villager society, in which any uncircumcised youth is a laughing stock. The important thing, then, was the circumcision, for this specific purpose.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

[NET HUNTERS]

Living as he does in the present, the most important consideration for the Mbuti is the present constitution of the band. Absent members of the band, regardless of lineage, are soon forgotten as economic members, though lineal ties will be remembered for as long as any Mbuti remembers such ties (not more than three generations). Consequently, the question of economic allegiance among the net hunters does not arise even for the first generation resident aliens, let alone for their offspring. Any considerations that do arise are invariably connected with the relationship between the individual family and its villager host. When an Mbuti changes his residence, he automatically changes his allegiance to the local villagers who act as patrons of his new band. The villager, on the other hand, does not so easily adjust himself to losing a Pygmy. He tries by threats and bribery to get the Pygmy back to his own district but, failing that, will take action against the newly adopted villager patron.

It is plain that the band as an economic unit is the effective unit for net-hunting Mbuti, and that its welfare, together with individual inclination, should be the prime concern when a question of marriage arises. When the marriage is within the band and there is no immediate change in its economic constitution, there is no concern, providing the general niceties of

[P 220-D]

[NET HUNTERS]

[P. 221-A]

621 exogamy have been observed. When it is
582 between two bands, then the Mbuti prefer
582 them to be as far apart as possible. The trouble
628 they envisage in a marriage with a member of a
58 nearby band is friction between themselves and
571 the village patron of the incoming bride. He
177 will constantly assert every claim he has, or thinks he has, to her services, even to her children when she revisits her own band. As
628 far as the two Mbuti bands are concerned, such
583 a marriage would be on an exchange basis, thus maintaining the economic balance of each band.
[584] If the groom's band cannot find a suitable girl to offer, his mother's band may be asked to find one. There is always the alternative of compensation or service, or both. For compensation the help of the village patron is usually sought, and the marriage is arranged by him.
[585] Such marriages are usually subject, in the first place, to the normal Mbuti custom, which involves no ceremony other than a mutually agreeable exchange and a token offering of gifts, such as a few arrows.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

Z 585 628 563 gifts, such as a few arrows. But it is also subject to settlement between the two villagers involved. This is formally accomplished by having a ceremony in the village according to village custom. [Both Putnam (MS) and P 177 585 Schebesta (1952, 238) mention the possibility of a double ceremony when it is a question of exchanging two brides rather than of effecting a "purchase."] Such ceremonies, belonging to the villager rather than the Mbuti, need not concern us here. It is worth noting, however, that, as with the village ceremony of *nkumbi* initiation, the Mbuti undergo the village marriage ceremony merely as a matter of convenience. P [829] They pay no attention to its magical or religious significance, or to the taboos that would fall upon any villagers undergoing the same ceremony (though they may pay lip service to them in the presence of their patron). Further, even during such a villager ceremony, the P [533] [535] Mbuti have their own way of consecrating the union, both by introducing a dance with forest leaves, associated with the *elima* (the women's religious association), and by the singing of *elima* songs. In this way the young bride from the distant band is introduced to the association of her female companions-to-be.

P 609 • 571 585 It is unlikely that the bride will be a complete stranger to the band, but even if so, she will be immediately befriended and will have willing helpers to make her first few days of

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P. 221-C]

married life free from the normal household chores. 609 57 585

Unlike Schebesta's description of passionate lovers who, as married couples, in no way exhibit their affection in public, both premarital and postmarital sexual relations among the net hunters seem equally open, if not quite equally free. Flirtations among unmarried boys and girls of the same band, providing again they do not openly flout exogamic convention and do not result in childbirth, arouse no interest among the adults other than casual gossip. Married women, while as incorrigibly flirtatious as ever, are not expected to have sexual intercourse with any but their husbands. On the other hand, no social convention prevents the husband from having sexual intercourse with unmarried girls, though he does so with care to avoid unpleasantness with his wife. 836 837

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4 •
Mbuti
. Zaire FO1

[NET HUNTERS]

P 593

After marriage the affection between the young husband and his bride is no less open than before marriage. An estimation of any degree of affection necessarily depends on one's own attitude, but Schebesta's description of "passion" and "ardor" would hardly be applicable to the net-hunting Mbuti; "determination" would perhaps describe the situation better. Initial flirtations that lead to marriage openly change in character from relations on a purely sexual basis to a more intimate relationship of companionship, which is manifest by the way young grooms behave toward their brides and even older men to their wives.

Divorce

P 586

Divorce is achieved as informally as marriage, whether the union dissolved involves just the one or two bands. It is usually initiated, says Putnam (1948, 337), by the woman's simply packing her household goods into her basket and leaving with her children. In such a case, the sons, when old enough, return to their father and the daughters remain with their mother until married. Such a divorce may well upset the complementary marriage if it is a marriage by exchange. Such a dispute almost certainly involves the village patrons, who may finally be called upon to settle it between themselves, the patron of the happily married Mbuti making a compensatory payment to the patron claiming the return of that Mbuti's bride.

P 2 [177] [571] • Z [563]

[P 221-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

[NET HUNTERS]

SOCIAL ORGANIZATION

The relationship between the net-hunting band, or between individual members of it, and village patrons is dealt with separately. It has already been mentioned that Putnam speaks of its current foundation in trade, and of how the joint *nkumbi*, unlike that of the farmers, seems not to have the same significance for villager and Mbuti. For the villager it is a tribal initiation in its usual sense and with its usual implications; for the Mbuti the *nkumbi* is a means of acquiring status in an alien community. It does not seem to initiate both into identical social or religious associations, such as the *tore* society described by Schebesta (1952, 278).

Also, there is no evidence of blood brotherhood or of a *kare* relationship between villagers and net hunters. When we deal with religious associations among the net hunters, we deal with exclusively Mbuti associations. This is not to deny that a close relationship exists between an Mbuti and his villager patron, which, in fact, Putnam stresses; nor does it deny the fact that Mbuti may be invited to take part in the meetings of villager associations, and that villagers may conversely be invited to take part in the meetings of Mbuti associations (though information on joint meetings is lacking). All our material deals with exclusive meetings of the *elima* and *molimo*, as held by the Mbuti women and men, respectively.

Information on the *elima* is scant; there is no evidence of any ritual other than the singing of

[P 223-D]

[TEXT CONTINUED ON PAGE 224-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

change of camp may thus reveal significant tendencies not only in interpersonal relations but also in the composition of the band itself.

Relationships Between Mbuti and Villagers

Putnam had the advantage of being able to observe the changes in composition of the Epulu hunting band and its ties with neighboring villagers for more than two decades. As is stated above, the relationship between the net hunters and their villager neighbors is an individual and strongly personal relationship, as described by Schebesta (p. 185). The effect is that of an inherited relationship, but inheritance is not the basis. The effect is maintained only by the closeness of the personal bonds of loyalty and affection. If these bonds are weakened through any cause, there is nothing to stop the Pygmy from changing his allegiance to another villager. It may cause bad feeling between him and his patron, but it primarily affects the relationship between the two villagers concerned.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

[NET HUNTERS]

The villagers, says Putnam (1948, 324), regard the Mbuti as a class of beings somewhere between humans and animals. They take Pygmy wives, however, because they are prolific and good to sleep with, and the children of such unions are considered as full human beings and are brought up as such. Further, the villagers think of the Mbuti as barbaric and uncultured, but this attitude does not affect their mutual affection.

There is some evidence that respect for the Mbuti, in some form, is not lacking among the villagers. Geluwe (1956) mentions the Bira custom of offering first fruits from the plantations to the Pygmies. Anne Putnam says that the villagers agree with the Pygmies and that the latter have the right to take what food they want from the plantations following the killing of an elephant. Possoz (1954, 2575) suggests that there are linguistic grounds for assuming that the villagers originally referred to the Mbuti by a term denoting respect for them because of their closer connection with the forest spirits.

Putnam mentions trade and the *nkumbi* as two of the major factors, apart from personal relations at an inter-familial level, in maintaining the Mbuti-villager relationship.

Another important factor in interaction is the dance. When the Mbuti stay near the vil-

[P 229-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4 •
Mbuti
Zaire FO1

[NET HUNTERS]

[P.229-C]

lage for any length of time, as when the villager needs help in the cutting of new plantations, then the Pygmy dance is a spectacle eagerly awaited by the villagers.

Finally, Putnam mentions the fact that, when there is a case of poaching by one band within the territory of another, instead of one lineage head or "elder" consulting the other (the process described by Schebesta for the archers), the bands probably just inform the villagers involved and leave it to them to settle.

In disputes between villagers and Mbuti, there is no question of any one Mbuti representing his lineage or band; such of the more important hunters as are available, and usually a number of the younger men and even older boys, come in a body to argue their case together. The villager is always at a slight disadvantage. While the Mbuti can easily move and find another village patron, it is not so easy for a villager to find more Mbuti.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

[NET HUNTERS]

Anne Putnam reports that Pygmy groups pay social visits to villagers when they feel like having a rest from forest life. They stay for as long as their patron is prepared to feed them, or until they decide to return to the forest. She states that while a Pygmy certainly can break his relationship at any time, such is not often done. She also reports groups of archers and of net hunters that are very much under the control of their villager patrons and can defy them only with the greatest difficulty. The effective mechanism by which any individual villager maintains his authority over the Mbuti is not clear, as the benefits the Mbuti receives he can receive from any villager.

P 177 571 574 573 571

Legal System

There are no data available on property law, and there is no clear distinction between collective and private property, as far as can be learned from the material that is available. Most items of personal possession, except used barkcloth, change hands at some time or another, temporarily or permanently, with or without any immediate exchange. There is certainly no scale of values by which any item of property may be assessed in relation to another. The question of whether personal goods, such as cooking utensils for the women or weapons and hunting nets for the men, are

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P 422

[P 229-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

621 Younger men, regardless of family or lineage
627 ties, brought food to the transgressor, who
684 stayed outside the camp for two days. His reappearance on the third day caused no excitement on either side. This must not be taken as a full account of the incident. Undoubtedly a great deal is not known about how the settlement was effected, but it is useful to show with what informality a serious transgression can be dealt with.

• 571 The intimate nature of a Pygmy camp is stressed by Putnam. Even in the middle of the night, when people are inside their huts, a conversation at one end of the camp can be clearly
578 heard at the opposite end. Thus, even a matri-
627 monial squabble may well become enlarged
(593) until it involves the entire band. Matrimonial disagreements and allegations of flirtation and of selfishness or dishonesty in the division of
626 the meat are frequent causes for dispute. Disputes may be resolved entirely by self help, which may involve a fight or a beating, by public abuse or ridicule during the group dis-
578 cussion, by ostracism, or exile. The group dis-
626 cussion, mainly among men but with comments
562 hurled at them by their wives, is the main regulatory mechanism. Both Schebesta and Putnam agreed that the part played by the women, who do not participate directly in these

[P 231-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

[P.251-A]

ception is the ritual *makata* dance which is held only during the *nkumbi*.

Even in ordinary times, when a hunting band is visiting a village, it may come down to the main meeting place in the evening and dance. The villagers expect it and regard it as one of their forms of entertainment, though they say they consider the Pygmy dance barbaric. The Pygmy definitely fills the role of entertainer and is not infrequently called on by the villagers to dance.

When the two groups meet on both festive and ordinary occasions they keep apart from each other. There is no leisure activity in which they participate together, only a few ritual activities (which are discussed below). The Mbuti camp beside the village, on the edge of the plantation where the forest begins. This physical disposition of the two communities, which seems to be invariable throughout the Ituri, and general Pygmy behavior in the village may well symbolize the contiguous nature of the relationship between the two peoples, as opposed to any close symbiosis such as was alleged by Schebesta.

1: Turnbull E-4. 6 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

361 PLATE 29 1/A

A Hunting Camp, Epulu District, Central Ituri

184 a. A hunting camp is always near a stream, usually in a natural clearing. A small archer
• 571 camp is often circular, but larger camps, such as those of the net hunters or of archers during communal hunts, are more often irregular, reflecting not clan or lineage divisions so much as personal preferences, friendships, and hostilities that have little to do with kinship considerations.

621 b. A family group, such as this considered itself to be, may well consist, as this does, of
602 people linked not only by affinal connections but by the strongest bonds of friendship. The
887 elder in the center is a widower, living with the hunter to his right, whose child he holds. Their relationship is that of distant affines, as is the elder's relationship with the other hunter, to his left (with wife and child) with whom he also sometimes lived. He thus formed a link between these two families, forming an effective subunit within the camp.

1/A, /Plate 29 appears on page 291--Analyst/

[P. 290]

PLATE 30 $\frac{1}{A}$

Hut Building, Epulu District, Central Ituri

462 a. Hut building is one of the few activities reserved exclusively for women, who also have
513 the right to tear the hut down as a sign of conjugal distress. Here a woman is slitting the
342 stalks of the phrynium leaves that will form the roof, being hung like tiles.
824 b. Hut building. The frame is made of young saplings, collected by men and women,
but erected by the women in a matter of minutes. The leaf "tiles" are usually hung by
462 starting at the top and working downward. The entrance to the hut is changed, often
342 several times, as the camp grows, reflecting relationships between neighbors. At lower right
824 is an Mbuti stick seat.
571
352 1/A./Plate 30 appears on page 293--Analyst/

[P292]

1: Turnbull E-4.5 (1951-1955) 1965 FO4 Pygmies FO4 Mbuti

2: Turnbull E-5 (1961-1968) 1965 FO4 Pygmies: FO4 ●
Mbuti
Congo-Kinshasa FO1

tween villagers arising out of the migratory tendencies of "their" Mbuti.

The effective system is that each band maintains an exchange relationship with the village or villages closest to its hunting territory, and effectively the relationship is an exchange not between band and village, except as territorial units only, but between nuclear families or mere individuals. If the exchange relationship follows descent lines, it is no more than incidental. From the Mbuti point of view, in any case, it makes not the slightest difference. All villagers are animals to be "eaten" without discrimination. It only makes a difference from the villager point of view, the question of compensation of the rightful "owner" continually arising.

Leaving the theoretical system for the moment, and looking at the effective system of exchange, we find that the tendency to think of the relationship as hereditary, on the part of the villagers, is irrepressible. As far as the Mbuti are concerned, they pick and choose. As a child an Mbuti may grow accustomed to a number of "owners," as his parents move from band to band, or village to village. When he is old enough to hunt he will choose whichever "owner" happens to be convenient at the time, but if he does not get the treatment he expects, he will without hesitation get himself "adopted" by another villager, even in the same village. The only consideration countenanced by the Mbuti is their own convenience.

A wise villager will treat his Mbuti well, and in return will be able to get the minimum service from them without too much difficulty, and there are instances where such relationship has apparently persisted over several generations (see Table 1). But the contemporary situation militates against persistence. For instance, among the Epulu net-hunters one of the larger "clan" units that made up the total composition of the band was the Puemi clan. In its entirety it was claimed by a prominent Bira named Ngoma. But Ngoma had to spend most of his time in Mambasa, the administrative post some fifty miles from his village, so in his absence his Mbuti were divided, according to the Bira system of inheritance, between his two brothers, Isa and Takalili. But the system did not specify where the dividing line should be drawn, and in any case the Puemi had moved a number of miles in the opposite direction and were on the other side of the Epulu River, in the territory of Chief Kachui of the Ndaka tribe. There they formed allegiances to local villagers, ignored the demands of Isa and Takalili to return to hunt for them, saying that they were

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

still Ngoma's Mbuti. Ngoma himself said he had no objections to the Puemi, or any other of his Mbuti, hunting for other villagers while he was away, so long as they still acknowledged him as their *kpara*, or owner. He was wealthy enough to have no economic need of the Mbuti, but he was greatly concerned with his status, which was, he said, determined largely by the number of Mbuti who called him *kpara*. Certainly status was an important consideration for the villagers, and ownership, effective or otherwise, of a large number of Mbuti would add to it, but there were few who could afford to ignore the economic aspect of the relationship as could Ngoma.

The situation then becomes seriously complicated for the field worker who is trying to disentangle the system of ownership. Any villager will claim hereditary rights over even the most recent newcomer. But he will also claim rights over the Mbuti who have left him, and in some instances over those that he would have inherited from his father had they not left his father. As hereditary ownership can be transferred by adoption with compensation (a sum in cash or goats, and a promise of a share of any meat that falls into the net of the Mbuti transferred, or of that of his senior male descendants) and as the "clan" names also sometimes become adopted in this way, any attempt to discover a system of hereditary ownership becomes doubly hazardous, if indeed such a system exists except in theory.

The Epulu situation is perhaps more complicated than others because most of the Mbuti in that band are claimed by Bira villagers, whereas the band itself is in Ndaka territory and has formed effective links with both Ndaka and Bira villagers, offering forest foodstuffs to the local villagers, who are mostly Ndaka, and performing some service for their more remote Bira owners. In this way, of course, they maintain two sources of supply of village goods. But the actual distribution of the clans that contributed to the composition of the Epulu band, as shown in Table 2,[1] indicates how ineffective the principle of hereditary ownership is, in fact. The same kind of picture can be drawn for most net-hunting bands, and when we come to consider the forest world, among both net-hunters and archers we shall find a situation that militates against any effective stable and durable exchange relationships between Mbuti and villagers, particularly if based on the principle of unilineal descent.

The myth of hereditary ownership, then, does not seem to provide a much more effective means of control for the villagers than does the creation of mythical but comparable political systems. But it is not totally ineffective.

[1] [see page 223 -- Analyst]

2: Turnbull E-5 (1951-1958) 1965 PO4 Pygmies PO4
Mbuti
Congo-Kinshasa PO1

not totally ineffective. Mbuti genealogical perspective is limited, to say the least, and from their point of view any allegiances formed by a deceased grandfather are of minimal significance, if indeed they are even remembered. In terms of kinship, neither man nor woman will be able to name their great-grandparents, nor may they even be able to name any brothers or sisters of their grandparents unless they have a vivid personal recollection of them. The only occasion on which it would be of any significance for them to know such details would be marriage, and there the parents of the youths concerned will have the necessary access to the (for them) parental, genealogical level by which the permissibility or otherwise of marriage is determined.

Thus the Mbuti can accept with perfect ease, and even with conviction, the villager notion of hereditary ownership. That is not to say that they acknowledge the obligations claimed by the villagers, but only that they recognize kinship as being the basis by which the villagers determine the relationship. An Mbuti who has only temporarily changed allegiance (and at this point I should make it clear that permanent changes are by no means taking place every day) may continue to respect his permanent allegiance, even to the point of sending his hereditary *kpara* occasional gifts of meat or honey. If he changes his allegiance permanently, however, it will be because of some major disagreement, rather than simply because of a temporary shift of residence on either side, and in that case all previous bonds are broken and the Mbuti will leave it up to the villagers to settle the matter between them.

In the belief that kinship is of as vital concern to the Mbuti as it is to themselves, and carries the same indissoluble obligations and rights, the villagers seek to reinforce their relationship with the Mbuti by bringing them as closely into the village kinship system as possible. This is sometimes done by direct intermarriage, a male villager taking an Mbuti wife, but never the reverse. In this case the offspring are considered in every respect as villagers, by both Mbuti and the villagers themselves, but the wife is still Mbuti, with relatives in the forest, and therefore in a good position to attract meat and honey. But it can be seen that it may also cause a further conflict of interest, as it will attract to the villager's household a number of Mbuti relatives who technically may owe allegiance to other villagers, yet who cannot be debarred from showing concern for their sister. In such a case the Mbuti relatives are entitled, and indeed expected, to

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

use the appropriate kinship terminology and follow the appropriate behavior patterns. It is difficult to see what attracts the Mbuti girl to such a union except the politically advantageous position in which it places her. Unfortunately, little is known of the extent to which she stays in the village, or to which she takes advantage of her ability to slip into the forest unpursued and rejoin her band from time to time.

However, this is considered a selfish and antisocial way of attracting Mbuti adherents, and it is only countenanced by other villagers if it is done because the villager concerned is unable, for one reason or another, to acquire a villager wife. More generally the villagers try to introduce the Mbuti into their own kinship framework by insisting not only on the myth of hereditary ownership, but by positing a parallel relationship, a *kpara* referring to his Mbuti as his "children," but not allowing them sibling status with his real children.

As their "father" he then claims the right to concern himself with all their domestic problems, and most particularly with marriage. For an Mbuti boy to marry an utterly unrelated Mbuti girl owned by his *kpara's* brother, for instance, would be considered by the villagers as incestuous, and prohibited. It could only take place if either the boy or girl changed allegiance. Marriage between the Mbuti, then, becomes a matter of major concern to the villagers, who will not only provide all the necessary ritual for the Mbuti but who will also have to negotiate between themselves, just as if it were a village marriage, the *kpara* of the groom paying appropriate wealth to the *kpara* of the bride. In every respect the *kpara* act as parents, except that it is as if they were considering a less important line of children by some very inferior wife. In 1957–58 the wealth paid by one villager to another for an Mbuti wife for his own Mbuti "child" was about a tenth of what he would have to pay for a villager wife for his real child.

The matter is one of some concern, because a wealthy villager might "own" or claim to own a hundred or more Mbuti, and his only assurance against bankruptcy is an insistence upon his hereditary rights over the offspring of his male Mbuti, and his right to demand wealth from other villagers whose Mbuti married his own Mbuti girls. Considerable conflict arose between villagers as a result, because while the Mbuti accepted the feasting and their share of the wealth, they did not accept any of the obligations, and according to their own custom of betrothal and marriage they did not consider the marriage final until a child had been born. At any time before then, without asking leave of anyone, Mbuti or villager, they were free to sepa-

2: Turnbull E-6 (1951-1956) 1965 PO4 Pygmies PO4
Mbuti
Congo-Kinshasa PO1

rate. I have known it to happen for Mbuti youngsters to go through the entire village marriage ceremony simply for the sake of the feasting, considering their relationship as no more than a mild flirtation. In either case the premature separation involves their respective *kpara* in restitution proceedings, which even if successful will still leave a net loss to the extent, at least, of a feast that may have involved a hundred or more Mbuti and villagers for up to three days.

This, together with the fact that a union that is considered as incestuous by the one group is not necessarily considered incestuous by the other, is sufficient to indicate the incompatibility of the two systems, which is only heightened if we attempt to correlate either kinship system, that of the villagers or that of the Mbuti, with the economic exchange system.

By extending the parallel still further, however, the villagers make their final attempt to gain some effective measure of control over the Mbuti and resolve the inherent conflicts through supernatural sanctions. And once again they are thwarted by a number of factors, one being that the Mbuti continue to adopt the outer form of the village customs with the utmost readiness, but do not adopt the system. Whereas, for the villagers, the total social structure is an integrated whole consisting of a number of institutions interrelated in a definite manner, for the Mbuti, in the village context, the same institutions are adopted but by no means interrelated in the same manner. The relationship between kinship and leadership, as we have seen, does not apply to the Mbuti. Their *capita* is elected rather than descended, and his whole meaning and purpose are correspondingly different. The *capita* has absolutely nothing to do, among the Mbuti, with the maintenance of law and order, and in no way symbolizes the common origin of the male members of the band.

So also, for the Mbuti, is the economic exchange system unrelated to either the kinship or the political systems in the village context. The exchange relationships may run directly counter to all those prescribed by the various political and kinship institutions the Mbuti have equally adopted.

Their apparent readiness to participate in village institutions, if not in the system, however, leaves the Mbuti open to yet another line of attack. Unable to enforce any of the control that would normally derive from the adoption of their socio-politico-economic institutions, the villagers open their magico-religious institutions to the Mbuti, and thus seek to place them under supernatural control—the

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

control of the specifically village supernatural. Indeed the villagers are obliged to do this, in consonance with the rest of their system, for to admit someone to the kinship system without admitting them to the ancestral cult would be a contradiction in terms. But not so for the Mbuti. The most sacred of the village institutions is completely divorced, in the Mbuti system, from any other adopted village institution. It is, like the other institutions, adopted for what it offers in itself, and if it is related to anything, it is related only to the economic aspect of the Mbuti/Villager relationship.

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
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[P.53]

CHAPTER 5

The Notion of Supernatural Control

THE VILLAGE SUPERNATURAL

We have already seen something of villager participation in Mbuti marriage arrangements, but only from the aspect of kinship. From this point of view the villagers hope to be able to control, to some extent, the movement and residence patterns of the Mbuti, and to support the myth of hereditary ownership. From another point of view, however, villager participation in the marriage of their Mbuti necessarily introduces the Mbuti to the village magico-religious system, through the ritual that consecrates the marriage as well as through the absorption of the Mbuti, in this way, into the village kinship structure. It might also be pointed out in passing that as far as the villagers are concerned, marriages between their Mbuti are of as much political importance as their own marriages, in regulating relationships between one village and another, one segment of the tribe and another. Insofar as our primary concern is with the Mbuti, however, this political aspect does not directly concern us here.

Marriage is only one village ritual adopted by the Mbuti, and in considering any such adoption we have to keep in mind the structural aspects of ritual in the village social system and, in particular, the relationship between ritual and kinship. It is in light of structure that the villager side of the Mbuti/Villager relationship is comprehensible, the attempt to include the Mbuti within the village framework being an attempt to secure some measure of control over them. That is not to say that the motive of control is necessarily responsible for the inclusion, but it is certainly openly acknowledged by villagers and has some bearing on their attitudes.

At the same time we must be aware that on the Mbuti side there is the knowledge that the villagers are seeking to gain control. There is a considered element of risk involved in accepting certain institu-

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
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tions, even in the strictest village context, but it is outweighed by what at first seems little more than a lively desire to have all the advantages of village life with none of the disadvantages. Again, it is only through an examination of the interrelationship of the institutions adopted by the Mbuti, and their relationship with the indigenous Mbuti social system, that we can arrive at any true understanding of the apparent process of acculturation.

The attempt by the villagers to assert supernatural control is structurally the most significant, for it involves elements with which the Mbuti have no institutionalized means of dealing. Political pressure the Mbuti can counter by changing allegiance; economic pressure can also be countered, by reverting to the always available pure hunting and gathering economy; as we shall see in the next section, pressure through absorption into the village kinship system is repelled quite simply by the maintenance of an opposed kinship system. However, the Mbuti have no magic with which to counter magic, no witchcraft or sorcery with which to counter witchcraft and sorcery. They do have belief with which to counter belief, but it is part of the belief of both Mbuti and villagers that in a war between the gods, no man can safely predict the outcome. It is in this situation that the villagers do manage to effect some extent of control, but it is also in this context that they come up against the ultimate bedrock of opposition.

Let us look at the various ways in which the magico-religious life of the villagers impinges upon that of the Mbuti, and the extent to which it exerts some measure of control over the hunters and gatherers. Fully recognizing that a clear division of the subject matter is difficult, if not impossible, to make, we nonetheless have to attempt such a division for the purposes of discussion. There is a great deal of overlapping, but nonetheless at the extremes, in this case, the division used here between magic and religion is legitimate.

By *magic* I refer to activities involving, on the part of the African, villager or Mbuti, a conviction in the pragmatic relationship between a cause and an effect which, in terms of Western science, is not demonstrable. The term in its usual sense has meaning only as far as we are concerned, for as far as the Africans here are concerned, magical activities are as scientifically valid as any other. They may not always be able to explain the exact way in which the effect is related to the cause, any more than everyone who drives a motorcar can explain the mechanism. Indeed, the corresponding term "medicine"

2: Turnbull E-S (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
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tainly not be countenanced by the *kpara* concerned. This is only one indication of the lack of respect with which the Mbuti view the *nkumbi*, and it is important that this be understood at the outset. The structural implications of the *nkumbi* as they apply to the villagers in no way apply to the Mbuti. I had graphic evidence of this when following recently initiated Mbuti youths back to their forest hunting camp at the conclusion of the two-month ceremony. They had just been acclaimed as men by the villagers, and allowed to take their place as men in the village *baraza*, or meeting place. But their first act on entering the hunting camp was to sit on the laps of their mothers as an indication that they still considered themselves as children in the forest world. I might further mention that the Mbuti, who in the forest consecrate every activity of major importance with a special type of song, have no song whatsoever for the occasion of the *nkumbi*. Further arguments are given elsewhere (Turnbull, 1957[2]). Here we are concerned with villager attempts to secure control, and it is only necessary to indicate the two different attitudes to the *nkumbi*, and its evidently different significance for the Mbuti in the forest world.

However the Mbuti might deny the village attitude to the *nkumbi*, and the villagers are aware that such denial does take place, the villagers nonetheless see a number of advantages accruing to them in their admission of the Mbuti to the tribal initiation ceremony.

First, as the *nkumbi* fits a youth to go to the ancestors after death, the ceremony serves as an introduction of the Mbuti to the afterworld of the village. By undergoing the *nkumbi* they equally are fitted to go, after death, to the world of the village ancestors. But it is made plain throughout that the status relationship remains unchanged. Mbuti and village boys are circumcised alternately on the day of the cutting, which opens the ceremony proper. The Mbuti boy is generally sent first—"to clean the knife"—and throughout he is made, in innumerable ways, to recognize that in village eyes he is inferior to the village boys.

KARÉ

The pairs of boys, one Mbuti and one villager, whose blood has been allowed to mingle, are called *karé*. The degree of formality with which the *karé* relationship is solemnized varies considerably from village to village, and depends to some extent upon the proportion of Mbuti

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

to village boys. In some cases the Mbuti's *kpara* may choose him as *karé* to his own son, and in other cases he may see some advantage in having his Mbuti form a *karé* pact with another villager, as this forms an economic and political link, then, between the two villagers. It seems that, generally, *karé* brotherhood is formed between Mbuti and their *kpara's* patrikin, however. It is believed that this places the two in an indissoluble politico-economic relationship for the rest of their lives, a relationship of subordination as far as the Mbuti is concerned, and one that will persist into the afterlife of the same individuals.

The villager concepts of afterlife are not clearly defined, but it is accepted without question that individuals continue to exist after death and may, if qualified by initiation and by adherence throughout life to the tribal code of behavior, join the ancestors, who live together much as they did in the present world, and continue to concern themselves with the present world. It is also accepted without question that there must be Mbuti in the afterworld, just as there are in the present. If one asks why must there be Mbuti, the invariable answer is in terms of the economic dependence of the villagers upon the Mbuti in the present world, the assumption being that the same needs will exist in the afterworld. But the economic relationship is the most easily expressed and recognized, however mistakenly, and is not necessarily therefore the most important. The political relationship is also recognized, though not quite so easily expressed because of the greater incompatibility of the systems of the two peoples. But there is also a ritual relationship which is certainly as powerful as the others, if not more so, and it is just as much a part of the *karé* pact as are the economic and political aspects.

Karé partners are expected to trade with each other, though not necessarily exclusively. This allows for the formation of *karé* brotherhood between individuals who are not in a *kpara*/Mbuti relationship, and is an attempt on the part of the villager to regularize the situation should his Mbuti join a band trading with a neighboring village. To have a *kpara* in one village and a *karé* in another, strategically chosen, is considered equally advantageous by Mbuti and villager. As far as the Mbuti is concerned it provides him with two groups of people who feel under some kind of an obligation toward him, and who need him. As far as the *kpara* is concerned it gives him someone he can effectively claim against should his Mbuti decide to trade in that direction. As far as the villager *karé* is concerned it is another Mbuti

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

to his credit, increasing his prestige and also somewhat increasing his trading opportunities. The trade is mainly thought of in terms of meat and labor on the side of the Mbuti, village foods, clothes and tobacco on the side of the villager. A fairly friendly relationship does sometimes develop between two *karé*, who, regardless of the status differentiation, undergo the whole *nkumbi* together, suffering the same ordeals side by side, and are perhaps more united by age than they are separated by the status differentiation.

The political aspects of *karé* brotherhood reinforce the economics, not only serving as a basis for compensation against a migrant Mbuti, but also for extending the *karé* relationship to link the Mbuti's *kpara* with the village boy's father. The relationship is primarily between individuals, but it nonetheless creates felt obligations between the families involved, and one family of villagers may invoke the help of another family in a dispute, through an Mbuti *karé* link. The kinship ramifications of *karé* brotherhood are still far from clear from the village point of view, and it seems that the introduction of the Mbuti to the system may have somewhat disorganized the traditional system. For the Mbuti there is no connection between *karé* and kinship, and effectively there can be none among the villagers. If there were, then the formation of a *karé* tie between *kpara* and their own Mbuti would be incestuous, and the formation of such ties with unrelated families, conceived of as a sibling relationship, would effectively prohibit marriage in that direction and create an impossibly confused dual kinship system. Yet *karé* do refer to each other sometimes as "brother," and take advantage of their thus extended kinship relations.

The religious aspects of *karé* brotherhood are far less easy to define, and far less easy for the investigator to determine because they are seldom, if ever, discussed. I have never heard such a discussion, unless I instigated it, except on the occasion of the death of a villager. On the death of an Mbuti it is generally only the other aspects of the *karé* relationship that are discussed, involving liability for funerary expenses, compensation for outstanding obligations, divination of the cause of death. But when a villager dies the Mbuti *karé* is introduced into the heart of the funerary ritual, having to perform divers functions such as beating the villager's wives, leading an attack upon all close kin of the deceased, conveniently clustered together for the purpose, "to drive away evil," as the villagers explained it among themselves and to me. The Mbuti *karé* is also made responsible for providing certain foods for the deceased and, I believe, certain herbs

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

with which the body of the villager is treated before burial. Owing to my somewhat peripheral relationship with the villagers I was not allowed to witness the more intimate rituals when the *karé* Mbuti was closeted with the deceased on one occasion for about three hours, on another occasion for one hour. Nor was I able to elicit much from the Mbuti, who said that they knew nothing about it, and only did what they were told to do by the villagers. When asked what that was, they repeated the above information, which was as much as I had gathered from the villagers, and no more except a few colorful and imaginative details about the appearance and odor of the corpse. This being clearly something better investigated from the villager side, I did not press the matter. It seems sufficiently well established, however, that the ritual connection between *karé* is considerable as seen by the villagers, and this was borne out on one occasion when an important Bira noble died and the entire funeral ceremony, including the burial, was held up for a day and a half because of the non-appearance of the dead man's Mbuti *karé*. On this occasion the Mbuti eventually arrived on the run carrying a spear, loudly shouting his complaints at being brought from the forest for such stupidity (again the term *mbafu*). There were several hundred villagers assembled, and the Mbuti ran through them to the compound of the deceased. He evidently knew in advance what was expected, and broke his way in to the closed hut where the widows were wailing. There was great concern among the villagers because he took his spear with him, and they said he might kill the women, but they did nothing to prevent him. Happily there was a full complement of widows at the subsequent burial.

The villagers recognize that they cannot force the Mbuti *karé* to fulfill their obligations by political or economic pressure, but they now have another weapon. By the act of ritual circumcision, according to tribal lore, the Mbuti are placed in a direct relationship with the tribal village ancestors, and by the *karé* bond each Mbuti is placed in a direct relationship with the protective spirits that look after the welfare of their respective individual villager partners. Every step of the *nkumbi* reinforces the authority of the tribal ancestors, through the supernatural powers at their disposal, over the Mbuti as well as over the villager initiates. Failure to fulfill "kinship" or *karé* obligations on the part of the Mbuti cannot be dealt with by the legal mechanisms available to the villagers, but it can now be countered by supernatural sanctions. Villager lore defines the Mbuti responsibili-

2: Turnbull E-5 (1951-1988) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

ties to villagers, and villager supernatural sanctions enforce fulfillment.

From the Mbuti point of view, however, the whole *nkumbi* is *mbafu* (stupid) and *bulé* (empty), and so are the sanctions. The initiates and their "fathers" who attend them during the ceremony take every opportunity to mock the procedure (Turnbull, 1957[2]), and as stated earlier the *nkumbi* in no way alters the status of the initiates back in their forest world, where they are still regarded as children. In all the *nkumbi* that I have witnessed in different parts of the forest, among different tribes, with varying proportions of Mbuti/Villager initiates, and under divers degrees of severity of village control, I have not seen one indication of genuine respect or belief on the part of the Mbuti, and not one instance of the initiation having the slightest structural relationship to the Mbuti forest world.

Yet by undergoing the *nkumbi* the Mbuti place themselves in a position of ritual inferiority and subordination to the villagers. They do not have any ritual specialists of their own to perform the *nkumbi*, so are wholly dependent upon the village doctors. As the *nkumbi* only perpetuates the status differential, it gives the Mbuti knowledge of tribal lore but does not grant them access to mastery of the lore. Not being full kin, but only adopted, parallel kin, the Mbuti can never qualify as ritual specialists, and are therefore at once forced by the *nkumbi* into participation in innumerable other tribal rituals, and at the same time denied any measure of ritual control and placed in a position of still greater dependence upon the villagers.

Once again the villagers cannot conceive of life without the necessary ritual observations, and in a sense they feel an obligation to provide these services for the Mbuti, but the Mbuti avoids actual dependence by adopting only the outer form of the institution, not the system. Insofar as we are discussing the village world, however, from the villager's point of view the *nkumbi* places the Mbuti in the greatest possible condition of dependence by creating an obligation to take part in a ritual life in which he will need village ritual specialists. It also provides the villagers with the surest method of control, through supernatural sanctions. The villagers have such belief in these sanctions that they are content to allow the Mbuti to get away with much trickery, convinced that sooner or later the score will be evened and restitution made.

Having drawn the Mbuti into the world of the village supernatural, because it *is* of the village, the villagers feel they have established ultimate if not immediate control.

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

ultimate if not immediate control. It is more difficult to see what the Mbuti get out of it, except for certain economic advantages which are meant to be reciprocal. Looking at it briefly from the Mbuti point of view, however, we see that the advantages are perhaps more real than those accruing to the villagers. For the villagers are bound by their own sanctions, and therefore the Mbuti can make demands of his *karé* with reasonable assurance that they will be met. Also, he can now expect a succession of relatively lavish ceremonies to be prepared for him as he goes through life, at the expense of his *karé* and *kpara*. The feasting involved may seem a trivial gain for the Mbuti, but in fact it is one of their major sources of entertainment and relaxation. The *nkumbi* extends the Mbuti's economic and political horizons just as it does those of the villagers, and the Mbuti know how to reap the advantages, just as they know how to avoid most of the disadvantages. This avoidance in fact forms one of the important features of the over-all structure of their society.

One final advantage that should be mentioned, though its importance is perhaps more personal than social, is that only by participation in the *nkumbi*, or its equivalent among tribes with other forms of initiation into manhood, can the Mbuti become a man in the eyes of the villagers. There is a strongly paternalistic attitude held by villagers toward their Mbuti that is resented by the hunters, who consider themselves more manly than the villagers. The *nkumbi* at least offers them an opportunity for proving their manliness to the villagers, and it sometimes develops into a contest between the Mbuti and the village initiates. And only by participation in the *nkumbi* can the Mbuti acquire the right to be addressed as adults, admitted to the adult *baraza*, and accorded other adult privileges when in the village.

ELIMA

The villagers do not attempt to exert supernatural control through the women, as they do through the men. While the Mbuti men have nothing comparable to the *nkumbi* initiation of the villagers, the Mbuti women, in the forest world, do have a recognizable and formal way of acknowledging the puberty of a girl. They give it the same name as the villagers (the Bira call it *elima*, the Lesé *peipa*) and in its outer form it appears roughly similar; the occasion at least is the same,

2: Turnbull E-S (1951-1958) 1965 PO4 Pygmies PO4
Mbuti
Congo-Kinshasa PO1

MARRIAGE

Marriage, as we have already seen, may involve the Mbuti in village ritual, and even if their Mbuti claim to have been married in the forest according to their own rites, the villagers try to insist on a village ceremony. Their concern is that the marriage shall be protected, as in village society, against disruption. As the Mbuti not only have no system of paying bride wealth but have no wealth that could be paid, the villagers are obliged to supply the wealth they deem necessary to help stabilize the marriage. They say that a marriage without wealth will not last. But as with the *nkumbi*, they feel that the major safeguard they secure by putting the Mbuti through the village ritual is that the marriage then becomes the concern of the tribal ancestors and subject to supernatu.al sanctions, all of which operate in the interests of the villagers.

An important part of the village ceremony formalizing a marriage between two Mbuti is the admonition given by a number of villagers to both groom and bride, reminding them of their old obligations and telling them of the new. The bride is introduced to her husband's *kpara* and his wife, and is told exactly what the wife expects of her; at the same time she is reminded of her own *kpara* and admonished not to forget where her "relatives" live. In fact, the place that would be occupied by the parents of the bride and groom in a normal village ceremony are, when two Mbuti are being married, occupied by the *kpara*. Each admonition generally ends with a reminder that the tribal ancestors of the villagers have been invoked for their blessings, and the tribe has provided generous feasts for all the relatives of the bride and groom, and wealth to boot, so any infidelity or any breach of the bond will call down supernatural wrath upon the (Mbuti) families of all those concerned.

In the various crises that may face the couple now, it will be all the more important for the villagers to take the necessary ritual precautions, and to investigate any calamity for evidence of witchcraft. Mbuti marriages tend to be somewhat unstable until the first child is born, and indeed are not considered as marriages by the Mbuti until then, separation and the formation of new unions being the rule rather than the exception. The villagers tend to suspect that witchcraft is at work, sometimes suspecting an Mbuti, sometimes another villager. Bad hunting and sickness are considered to be due to witch-

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

oughly as possible, it seems that among both Bira and Ndaka, and I believe also among the Lesé, death is believed to put fellow clansmen of the deceased in great danger from the *keti*, or evil spirits. The object of the *molimo* is twofold, then; it must help the deceased on his way, giving him what protection it can, and it must protect the living, who will be in a state of ritual danger throughout the period of mourning.

During that period the *molimo* meets regularly, at nighttime, in the house of the senior surviving member of the clan, in whose possession the *tete* is held. Only adult male clansmen are admitted, and the sound of the *tete* is the audible evidence of the invisible presence of their totemic guardian spirit. Specially prepared food is offered to the spirit, and the rest is eaten by the men. No women are allowed to participate in any way, even by cooking the food, according to all informants. However, I had been told the same thing about the Mbuti and found it to be different, and do not accept this information without some reservation. It would seem, though, that women generally are excluded from the *molimo* of the villagers, and indeed it really is no concern of theirs.

During the proceedings, which may last an hour or so, the men wail and call out the name and/or the kinship term of address of the deceased; his praises are recited and he is commended to the ancestral spirits. At the same time, the praises of the surviving clan members are similarly recited, and mention is made of the way in which they have upheld tribal lore and observed all the rules of clan exogamy, and have increased the number of attendant Mbuti. Continued protection for the living is requested, particularly for the period of mourning. Apparently no Mbuti take part in this part of the ceremony, though there seemed to be some disagreement over this and my impression was that the associated Mbuti are not prohibited from attending, but effectively seldom, if ever, do.

Upon the death of an Mbuti the *kpara* will not only oversee the burial and funerary ceremonies and divination, he will also want to hear announced the calling together of the men of the *molimo*. Sometimes he will leave it at that, but if the Mbuti continue to stay in the village and hold any *molimo* meetings in their village camp, the *kpara* may attend one or two meetings. It is very noticeable that when he does, the meeting runs a completely different course, centering around some erotic dancing by the younger men and a small amount of singing. The *molimo* trumpet, which is the Mbuti counterpart of

3: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

The molimo trumpet, which is the Mbuti counterpart of the villager *tele*, may be heard growling in a noncommittal manner, as if uncertain which clan totem to imitate from the diversity of clans undoubtedly represented at the Mbuti *molimo* fire. It seems that the most common sound for the instrument to make under such circumstances is the growl of a leopard, which safely covers all clans, Mbuti and villager.

However, the villagers are not made welcome, and if it were any but the *kpara* or his representative the *molimo* would be abandoned the moment a villager approached. As it is, on the few occasions when I have seen a *kpara* attend, he was not offered any food or any other inducement to stay, the *molimo* trumpet remained out of sight the whole time and only growled indistinctly once or twice; the singing was sporadic and only the young men were active, dancing around the fire.

The Mbuti said that the villagers were afraid and would not in any case be likely to come near; the *kpara* only did it because he felt obliged to. In all cases of which I have any experience, except two instances where a brief *molimo* was held in a village camp for an Mbuti child who died there, the Mbuti *molimo* is held at nighttime in the forest, where interference from the village would be unthinkable. As with the *elima*, however, the closing stages are often held in the village, this being meant to coincide with the end of the official period of mourning and therefore the signal for a feast to be supplied by the villagers.

It does seem significant, nonetheless, that the Mbuti should sing any *molimo* songs in the village camp, for normally they refuse to sing any of their true forest songs when in the village. However, they are sung infrequently, with marked restraint, and widely separated by long snatches of songs that I never heard in the forest or, unfortunately, in the villages. The latter bore a distinct resemblance to certain songs taught during the *nkumbi*, and some were undoubtedly variants on *nkumbi* songs. The only information I could get was they were not "songs of the forest" but were "songs of the village." The villagers confirmed that they heard the Mbuti sometimes singing village *molimo* songs, and surprise was expressed that they would sing anything else, for everything else was *bulé*, empty.

The connection between the *molimo*, as performed by the Mbuti in the village, and the *nkumbi* was made all the more evident when on one *molimo* occasion the two members of the *kpara*'s family stood up and performed a dance only seen otherwise in the initiation camp.

2: Turnbull E-8 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

P 685 648 571 121 C 648 571 It is also possible to see Mbuti scrounging food from villagers other than their own *kpara* and, when not successful, simply stealing what they want. If they are caught they are scolded by their *kpara* and that is generally all. If more fuss is made than that, all the Mbuti are likely to pack up and return to the forest within hours. But whatever Mbuti may be seen engaged in whatever activity, they can be seen only as individuals in relationship to a particular villager at that particular moment, unrelated to other villagers and other Mbuti, unless they are included in the same activity. Only in the village camp P [361] [621] of the Mbuti, usually at the edge of the plantation, do they form a society, but the interpersonal relationships observable even in a village camp bear little resemblance to relationships in the more strictly village context.

P 829 648 571 The situation becomes more understandable in light of the expressed Mbuti attitude to their own place in the village world. They refer to the village as being a place for good hunting and good eating. Hunting requires cunning, and particularly when dealing with a "tricky" animal such as the villager, say the Mbuti. The word for "trickery" means more than "clever," it has connotations of supernatural power. So the Mbuti, when hunting in the village, use appropriate tactics, just as they do in the forest. Carrying wood and P [224] fetching water, building houses and pounding manioc, are all part of those tactics, and may perhaps be likened to the net with which the Mbuti trap the forest animals.

This Mbuti attitude to the relationship not only fits with the theory that there is, in effect, no necessary economic interdependence, but it also fits well with the suggestion of *apparent* structural incompatibility. Mbuti talk of "eating" the villagers, and indeed the villagers also talk, with some asperity, of being eaten. In Mbuti thought, however, it is rather more literal than it may seem, for the villagers are not only referred to as animals, a common term of abuse, P [825] but they are considered as animals. And when one eats an animal one merely consumes its substance, one does not thereby assume its form or its pattern of behavior.

C 439 648 121 Even supposing that there was a necessary economic interdependence, the daily life of the village in no way reveals any sense of economic urgency. Even in times of crisis, such as the cotton harvest, powerful chiefs like Kachui may evidently find themselves deserted by the Mbuti and forced to make out on their own. But if there were a true economic dependence, then there would have to be a workable economic system, with an associated system of social control; and

2: Turnbull E-5 (1951-1958) 1965 PO4 Pygmies PO4 •
Mbuti
Congo-Kinshasa PO1

we have already seen that in place of system and control there is, apparently, only flux and instability that militate *against* system and control.

By flux I refer to the fact that the Mbuti appear to adopt village institutions but not the village system of interrelationships. In this way there is a disconnectedness in the village context of the Mbuti that enables both sides to refer to whichever institution is convenient at the moment to establish a relationship of the moment. Thus an Mbuti may be asked to help one villager on the ground of their *kare* relationship, and expected by another to help because of the hereditary *kpoto* relationship. Considerations of simple economic exchange between the same Mbuti and still other villagers may override either of the above considerations at another moment. Thus the Mbuti has a number of possible ways in which he can link himself with the village and the villagers, at different and distinct times. The converse also applies, and if a villager finds his hereditary claims ineffective he may call on other Mbuti because of the *kare* relationship, and so forth.

In view of the nomadic nature of the hunting band and, as we shall see, of its composition, this "system" of flux is the only one that could possibly pertain. But it leads inevitably to instability because of the consequent lack of any one system of control. In the same way that the Mbuti can hop from one conflicting set of relationships to another, so he can hop from one system of control to another. By Mbuti rejection of the total village system and by what proves to be an opposition of a totally different set of values, the villager ultimately is denied virtually all control, and the Mbuti similarly is denied any absolute security in his relationships with the villagers.

However, the loss of control is more serious to the villagers than is the loss of security to the Mbuti, and it is also more complete, for the villagers are themselves bound by the supernatural sanctions through which they vainly attempt to impose control upon the Mbuti. The whole situation is incompatible with the notion of economic interdependence, yet there is no denying the actual relationship between the two groups of people. Nor can one deny that within a framework of flux and instability, the relationship is persistent, so there must be some system. If that system is so evidently unrelated to economic factors, we have to look elsewhere for its focal point.

There are not all that many basic relationships that can exist be-

2: Turnbull E-5 (1951-1958) 1965 PO4 Pygmies PO4 *
Mbuti
Congo-Kinshasa PO1

behind, but in the village world they are dormant, and do not come into play until the two worlds begin to impinge upon each other.

Thus the economic, kinship and political relationships that bind the Mbuti together as a society in the forest do not pertain in the village, and consequently the society disintegrates as such. An example can be had by comparing plans of the forest hunting camps with plans of the village camps over the same period (see Plan 2). It will be seen that there is virtually no correspondence, and that while each successive forest camp (approximately one a month) shows a significant change in structure related to the constant process of fission and fusion and of fragmentation, the village camps show no such pattern. At first they seem much more stable, but that is due at least in part to the fact that the actual camp is more permanent in nature, being occupied for much shorter periods of time. Also, such camps are sometimes built in imitation of the real villages, the houses being made smaller, though of the same semi-permanent mud and wattle construction. It is only the physical disposition that remains constant, however, and that only for as long as the physical camp remains unchanged. This may be for as long as a year or more. During that time the composition of the village camp is constantly changing, according to no discernible pattern, and certainly none related to the composition of the forest camp.

The Mbuti living in a village camp can no longer be considered as a band. Indeed, there are times when the village camp may be fully occupied, as if by a band, but in fact by Mbuti who have nothing more immediately in common than their intent to "eat" those particular villagers. Even considerations of kinship and of age break down, though nuclear families tend to continue to live together. A nuclear family will not co-operate within itself in the same way, however, as it would in a hunting camp; nor, most certainly, will it co-operate with other nuclear families. There is not even the necessity for a wife to cook her husband a meal, as he can always scrounge one from a villager. Whether he does so or not is purely a domestic issue between himself and his family and, as seen, because of the flux that pertains, different members of the same family could choose to establish village relationships, each by invoking a different context—the one *karé*, the other *kpara*, another economic exchange—so even three brothers technically "owned" by the same villager could find themselves attached to three different villagers, possibly living in three different houses (when in the village, the Mbuti sometimes

2: Turnbull B-5 (1951-1958) 1965 FO4 Pygmies FO4 •
Mbuti
Congo-Kinshasa FO1

sleep in the *bwana* of the villagers rather than in the village camp). The nuclear family is further disrupted by the fact that a wife may well seize the opportunity of being in the village to leave her husband and visit her own *kpara* in another village.

Men and women of quite different ages who would normally, in the forest, be separated for most aspects of daily life may find themselves thrown together. Young and old are quite likely to find themselves eating together on the same *bwana*, helping to build the same house, even joining in the same erotic dance. Sex differentiations that pertain in the forest do not necessarily pertain in the village, where, for instance, Mbuti men do the housebuilding, not the women, and where the women are most effectively the "hunters" and food producers.

It is only, as stated, when the two worlds of the forest and the village impinge upon each other that the Mbuti in the village camp show any sense of identity as a unit. Those who belong to the same hunting band will then cluster together around the same campfire, and if the issue involves a return to the forest, then quickly the village camp begins to assume, so far as possible, the composition and characteristics of a forest camp. Forest relationships between individuals and families are gradually reestablished, and at the same time village relationships are gradually abandoned. This inevitably meets with concerted opposition on the part of the villagers, who offer threats and bribes to maintain the precarious and temporary relationship just established. But with no effective means of control there is nothing they can do but accept the departure of "their" Mbuti with as much good grace as they can muster. Those who are wise make presents of plantains and manioc. Those who do not are likely to have their plantations robbed.

The imminence of a mass return of Mbuti to the forest is frequently marked a night or two before it takes place by the singing in the village camp of hunting songs or, on special occasions, of the lesser *molimo* songs, late at night when all the villagers will have retired. This is a sure sign that the forest world is asserting itself, for forest songs are generally considered as sacred, and not to be profaned by performance in the village. They would never be sung in the true village, and only in the Mbuti village camp when they wish to convert the context to a forest context. The forest, it must be remembered, is physically always within sight and, perhaps more important as far as song is concerned, within earshot. It may, indeed, be no more than

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

[P.108-D]

4. Mbuti girl helps village woman pound manioc in shade of plantain tree.

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4 •
Mbuti,
Congo - Kinshasa FO1

[P.108-F]

DC
571
.Z91
.S71
142

6. Mbuti men help villager build a new house, having cut and fetched the saplings for him.

7. Mbuti youths, in clothes provided by their Ipara, are fed as part of their "payment."

DC
571
.Z91
.S71
142

2: Turnbull E-5 (1951-1956) 1965 FO4 Pygmies FO4
Mbuti

621 gardless of lineage, depending upon the context. Affinal ties are con-
61 sidered just as legitimate, and used just as frequently in balancing
[602] power and in determining allegiance as cognatic ties. In this way
[82] security is guaranteed to any individual because of the number of
[571] recognized social groups to which he can claim membership. This ambivalence is again an important structural principle, and is certainly manifest in the social groupings observable in the building of successive hunting camps.

621 If age rather than kinship fixes one's place within the band, then,
56 we have to consider how a band maintains any sense of continuity from one generation to the next. There is the alliance of age groups and the educational role of age groups which provide some degree of continuity, but this would not be sufficient in view of what we have said about the shifting composition of the band. It is undoubtedly territory that gives the band its identity as such and enables that identity to persist, and it is to his territory, as to his age group, rather than to any kin group, that an Mbuti owes allegiance.

602 Kinship is recognized in assessing problems of inheritance, but
[429] with so little to inherit the problems are minimal. In general a man's belongings are divided among his sons or, if his sons are too young, they are held in trust for them by his brothers. Similarly with a woman's belongings. Kinship may also be used to maintain an economic balance, just as it may be used to maintain a political balance, by advancing claims to the spoils of a hunt on the ground of kinship, or indeed by advancing claims for the adoption of children. But again, as such claims are advanced on grounds of both cognatic and affinal ties, the principles of unilineal descent are directly contradicted.

621 In fact the nuclear family is best regarded as one of a number of
594 cells that make up the totality of the band, each cell reflecting the same basic structure as the band itself. Within the family the factors of territory and age also play a part, the locality of the hut symbolizing the unity of the family and its separateness from others, the age differential dividing the family in activity, authority and allegiance.
59 Even fission and fusion are a part of family life, as children are apt to leave their natal family any time after they reach the age of three or four, and either be adopted by or simply live for a while with another family in the same band; or they may be adopted by a family in another band and go to live there, even if their parents continue living together in their home band. Such separations within the band do not affect their relationship with other members of their family of the

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti

Another important imitative game is the hunt, in which a youth or an elder pretends to be an antelope, sometimes with another pretending to be a leopard. An old piece of a real hunting net is used, and once again every action is gone through in almost exact imitation of a real hunt. The antelope and the leopard move erratically and unexpectedly to test the reactions of the children, and any child who fails to react properly is laughed out of the game. The game continues up to the ensnarement of the antelope in the net, then abruptly ends and starts again. Different localities in or around the camp are chosen for these mock hunts, to show the necessity for varying the hunting technique. If any Mbuti are keeping chickens for the villagers (this is often done when a camp is near a village, as the villagers have reasons for wishing to conceal their wealth), the chickens often become the quarry.

Girls imitate their mothers by carrying a stick of rough wood as a baby, perhaps in a tiny hide sling. Any girls large enough to carry a real baby do so. They make miniature carrying baskets and go off with other girls on gathering expeditions, always returning with some real food either found in the forest or begged or stolen from the camp. With their hunting and fishing activities as well as this gathering, the children make a small contribution to the food economy even at this age. They also learn not only to rely on their fellow age mates for help in food-getting activities, but to share with them. The sharing is largely left to the girl's decision.

The boys also learn to live and work with their fellows of different families rather than with their nuclear family, and will often be far more intimate with an unrelated boy of the same age than with a brother much older or younger. They play many games that develop quickness of eye and co-ordination of the body, such as the spear practice, where one boy stands in the middle with a large forest fruit at the end of a six foot vine which he swings around him, trailing the fruit about twelve inches above the ground. The other boys stand in a circle around him, their fire-hardened spears poised. As the fruit passes them they throw their spears at it. If they miss they have to dash in to retrieve their spears while the fruit continues to swing around, and other spears continue to be thrown. If a spear hits its mark and holds firm, the boy in the center tries to dislodge it by bouncing the fruit on the ground as he swings it around. This is an additional hazard for the others, as the spear may come flying out at

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti

way to the forest. If the *elima* happens to be in a village camp, as it sometimes is for part of its duration, the girls will still go away off into the forest to sing their songs. The older men and women say that the festival should be held entirely in the forest, but the younger Mbuti point out that it is an occasion for rejoicing and feasting, and so it is much better to be near a village and eat off the villagers. Even when doing that, however, one is likely to come across broken saplings stuck in the ground alongside a trail many hours from the village camp, showing that the *bamelima* passed by there, "rejoicing the forest." Sometimes they may be heard in their peculiar antiphony with the forest, at other times the saplings appear swiftly and silently a few yards from an Mbuti youth as a sign that the *bamelima* are nearby and should not be disturbed. Sometimes youths, thinking they have left the *bamelima* safely in their hut in a village camp, are hours off in the forest in their usual boisterous, noisy way, and will find themselves attacked and chased by the girls, armed with sticks and whips.

Usually the girls are all together, but every now and then one of the *elima* girls and her assistant will go off together into the forest, and stay there for half a day or more. At such times the others sit around looking dejected, and complain of being deserted. The older women then say that they should not complain, that it is good for the girl to go away sometimes and "converse with the forest."

As at birth, there is a certain amount of decoration of the body with what might be considered as forest charms, and toward the end of the festival the girls paint each other with a white forest clay. The personification of the forest, and the frequency with which it is referred to, and the way in which this is done as though its personality were an ordinary matter of fact are another indication of the intense personal importance of the forest in the life of the Mbuti, of its character as a parent, a friend, and a lover, the provider of all things. But it cannot be interpreted as forest worship, for to the Mbuti it is simply a matter of fact.

One thing that is particularly interesting in consideration of the *bamelima* is that while it is very clearly an age group, it does two things. It does not deny individuality to the *elima* girl, who in fact is constantly displaying it and often causing friction as a result, but it effectively consolidates an age group that might otherwise have been rather lacking in cohesion. Girl's activities are, on the whole, less co-operative in nature than those of boys, and whereas boys are clearly formed into co-operative groups before arriving at puberty, this is not

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti

quite so with the girls. But by the end of the festival bonds have been forged between the *bamelima* that will never be broken and that will provide a firm basis for co-operative activity throughout their lives.

The other thing achieved is that there seems to be at least a temporary obliteration of the bonds of the nuclear family. The nuclear family has no particular responsibility toward the festival, though they will generally contribute more food than others and may offer shelter, and it has absolutely no authority. Further, although relations between brother and sister are free at all times, it is worth noting that in the *elima* house the girls sleep with the boys of their choice openly and without shame, though their own brothers may be among the boys sleeping with other girls beside them. It is difficult, however, to determine whether or not sexual intercourse, which is permissible at this time, openly takes place under such conditions. I am told that it does.

Neither do kinship considerations seem to play any important role, and certainly no predetermined role, in the instruction of the girls. The only roles that are distinguishable as such are the provider of the *elima* hut, the mother of the *elima*, the father of the *elima*, the assistants and the rest of the *bamelima*.

Of these, the *bamelima* are without question an age group with no kinship considerations. The assistants are primarily close friends and confidantes of the *elima* girls, and seem likely to be related distantly, but there are no stated preferences concerning this. It is said that the father of the *elima* does not have to be a relative at all; his job is to use force, if necessary, to stop the somewhat violent altercations that break out among the attendant youths or between them and the *bamelima*. It is said that the mother of the *elima* is usually an elderly relative of the parental or grandparental level, and that the provider of the hut can be anyone willing to put up with the noise. Table 7a shows the kin relationship between these various roles and the *elima* girls in an *elima* held among the Epulu Mbuti at the end of 1957 and into the beginning of 1958. It also shows the relationship of those senior girls who took the most prominent part in the instruction of the *bamelima*. Tables 7b–d show the same relationships on three other occasions among other net-hunting bands.

Instruction, as already mentioned, is in song, and in such of the arts of motherhood as are yet unknown to the girls. The instructors, apart from the mother of the *elima*, are senior members of the same generation as the *bamelima*, and mostly married, or else they are el-

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
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band composition, these institutions have little direct economic application. However, they do serve as a means by which any villager may assert a claim of any Mbuti. Villagers frequently enter into agreements and become involved in disputes with each other as a result, but nonetheless a villager whose *karé* or hereditary Mbuti is supplying another villager with meat may demand either compensation, a share, or rights to the services of one of his fellow-villager's Mbuti.

This, however, is still from the villager point of view. From the Mbuti point of view the only relevant factors are strictly economic: they will exchange meat and their services whenever it suits them, for whatever goods suit them, with whichever villager suits them. The subsequent complications due to any breach of *karé* or kinship considerations does not affect them in any way. Owing to the variable nature of Mbuti wants and the whimsical nature of his behavior when dealing with villagers, there can be no attempt to establish any kind of equivalent rates of exchange.

Whereas with the villagers the exchange is institutionalized and integrated with the over-all social structure, with the Mbuti it is not. It is in the realm of individual and nonformalized behavior, not even necessarily linking the various members of a nuclear family. Since the exchange almost invariably takes place in the village, this may be taken as an indication of the breakdown of forest bonds among Mbuti living in a village. This fact is extended when, rarely, a villager visits a forest camp in the hopes of insuring at least an immediate and temporary supply of meat. His very presence, if permitted, changes the context from forest to village, and the hunting band becomes, with respect to the visiting villager, a village band, with corresponding social relations. The Mbuti only permit such visits if it is to their advantage, and even then they conceal with ease the game they catch daily and only give the villager what they wish to give.[2]

In view of the absence of any necessary dependence of the Mbuti upon the villager, for food or material, and even more in absence of any mutually accepted institutional relationship, we may regard such exchange as takes place with the village as having little or no bearing on the structure of the Mbuti forest economy, and we need consider it

[2] Villagers consider it perfectly legitimate to cross their own territorial boundaries to visit any of "their" Mbuti who might be in someone else's village area, providing the visit is to a forest camp. This is one of several indications that the villagers clearly acknowledge the forest as belonging to the Mbuti; the offering of the firstfruits of a new plantation is another.

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

volve any reciprocal rights or obligations, the increased efficiency of each band being the reward of each.

ECONOMIC RELATIONSHIPS BETWEEN BAND AND VILLAGE

This has already been dealt with to some extent, and has been seen to involve a question of mutual convenience rather than of economic necessity. What needs to be emphasized, perhaps, is that there can in effect be an effective economic relationship only between a territorial band and a territorial village, without regard to the composition of either. The territorial village is likely to be far more consistent in composition, moving less frequently, less far and less at random than the band, and above all following a clearly patrilineal/patrilocal system of descent and marriage. Any village, then, may be said to be in an economic relationship with any hunting band whose territory includes that village. In addition, it may have a relationship with other bands whose territories are sufficiently close to allow easy exchange.

The band is similarly in relationship with a village or villages according to territorial considerations. Within that band each individual will also have personal-exchange relationships with his villager *karé* brother, with his *kpara*, and with any other individual villager in the local village if neither his *karé* nor his *kpara* are there. He may maintain any, all or none of these individual relationships as it pleases him; there is no institutional means of compelling him one way or the other from either the band or the village. He decides entirely in terms of his own needs, those of his family and the general needs of the band. If he finds himself in conflict with the band then he either forms a subsection with two or three others or he goes to visit another band. Generally, however, a band tolerates complete individualism in this respect. The obligation to share, however, does not apply to village foods. Any Mbuti who does not enter into an exchange relationship with a villager, or who does not steal what he wants, goes without unless his relatives or friends voluntarily offer him of their own.

The decision of the individual Mbuti often shows rather more forethought than is shown or called for in his other economic activities. The probable length of absence of or from his *karé* or *kpara* is taken into consideration. If an Mbuti has a particularly generous exchange partner, he will, in that partner's absence, maintain at least nominal

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

exchange with his partner's next of kin. If his partner is within a day's walk or two he may visit him briefly, bringing a suitable gift of meat with him. Even on returning to his *kpara's* village, an Mbuti may maintain exchange with a generous villager elsewhere.

There is no system of equivalents, only the obligation to reciprocate. Indeed it is doubtful if we can really even talk of it as theft when the Mbuti raid a plantation and carry off what they want, back to the forest, without leaving anything for the villagers, whom they may or may not even know. The villagers recognize their need of the Mbuti if they are to be spared the necessity of going into the forest themselves. They also recognize that the territory, even that on which the village and plantation are built, was formerly, and in a sense still is, all Mbuti territory, and that they therefore have special privileges. When a raid takes place, the established villagers assume that a reciprocal presentation of forest foods, other forest products, or of service will be made at a future date.

On the village side, *karé* and *kpara* relationships may well operate and persist over long periods of time if the individuals are wise and just. If they are not, then the same relationships, in village society, afford an institutional means of regulating the situation with any other villagers with whom the Mbuti may take up. Among the Mbuti no such considerations or mechanisms pertain.

In the latter days of Belgian administration, when increasing demands were made upon the villagers to produce certain cash crops and to supply labor, the villagers found themselves in correspondingly greater need of Mbuti labor to help them with their plantation work. Demands would be made of a whole band to come and camp near the plantation for several weeks on end, to help with the sowing or the harvesting. The demand would be made by the village chief or headman to the appointed "*capita*" or "*sultani*"[5] of the Mbuti band. Once notified, the band then decided the matter by common discussion, any dissenters being free to leave and go their own way without any attached stigma. The considerations involved in arriving at a decision were entirely practical and material, and a decision always stood ready to be reversed at a moment's notice if it was found not to be in the favor of the band.

The work entailed on the plantation in no way involved groups comparable to those formed in hunting or gathering activities; consequently in the village a different set of interpersonal relationships

[5] These terms derive from the Belgians and the Arab slave traders, respectively.

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti

exists among the Mbuti, and mutual obligations that exist in the forest are no longer practicable and so are no longer considered as binding. Generally there is a fractioning into individual family or even smaller elements, each individual or family having a villager exchange partner. However, some villagers with larger and more productive plantations, or with other assets (such as the blacksmith), may attract a number of Mbuti who thus form a temporary co-operative group while in the village. Any such bonds formed are purely of the moment and in that context, and are shed immediately on return to the forest. For the moment, however, they are real and binding, falling under village sanctions and even to some extent subject to village jurisdiction. To this latter, however, the Mbuti only submit so far as it is convenient. In a case of inter-Mbuti dispute in the village context, the litigants are likely, for personal and individual reasons, to accept villager arbitration. In the case of a dispute between an Mbuti and a villager, however, it will be the convenience of the band that is considered as well as that of the individual.

ECONOMIC AUTHORITY

Such organization as exists for economic purposes arises in direct response to the immediate demands of the present context. It is constant only as long as the context is constant, and any continuity derives from contextual continuity, not from any hardening of traditional arteries or inherited patterns of leadership or behavior. The only structural aspects of the economy that persist in other realms are those related to the principles of territory and age.

Ecological and technological considerations determine the general pattern of subsistence activities, hunting and gathering; this pattern is modified according to the desire of the Mbuti for village luxuries or to the pressure put upon them by their villager neighbors. As any of these considerations changes, so does the pattern. There is no attempt to control or dominate either the geographical or human environment.

Insofar as organization is in the nature of a response, then, leadership is minimal, in the economic realm. All major decisions are taken by common consent, as in other realms of Mbuti life. Men and women have equal say, hunting and gathering being equally important to the economy. Young married couples and youths have the most to say, being the most active hunters and gatherers, but while ability as a hunter carries some weight, too much ability may lead to

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ridicule. That is, a man who displays himself as a great hunter, and boasts of his achievements too loudly, is somewhat distrusted, and any attempt on his part to use his reputation to gain more say than others will lead immediately to ridicule.

One other consideration determines the extent of influence of a man or woman in economic matters, and that is their knowledge of the territory. Thus, no matter how deserving of respect as hunters, a visiting Mbuti family who do not know the territory well will have little to say regardless of their kinship, age or other considerations. They will nonetheless be expected to take part in discussions.

It is not possible to talk of organization of economic relations with other bands, for such relationships are so rare and diverse. And insofar as the exchange relationship between the Mbuti and the villagers is an individual one, there is little call for organization or leadership there either. When there is call for a joint decision concerning the village, even if it does not directly concern hunting and gathering but, say, the desire of the villagers for entertainment for a wedding feast, or for harvest labor in the plantations, it is still treated by the Mbuti as a hunting issue and it is the same people, the younger married couples, who have the most say. It is made clear in Mbuti discussions concerning a projected move to a village camp that, for them, the village is regarded as another hunting ground. A move villageward of the whole band is to be considered in terms of the amount of energy and the nature of the effort to be expended, and of the consequent, prospective rewards.

The same pattern of organization and leadership pertains only in the making of the decision, however. From the moment of arrival in the village, the band ceases to operate as such and will only assemble for general discussion, in the forest manner, when contemplating a return to the forest, or if it is deemed profitable to organize a hunt for the specific intent of securing meat for the villagers.

It is only in the village, then, that the nuclear family can really be considered as a separate economic identity (this is particularly true of the net-hunters, rather less so for the archers). In the realm of forest subsistence the individual and the family are subordinated to the band or, perhaps better, become immersed in the band, for they almost lose their identity. Family membership is of no consequence in determining economic responsibility; age and territoriality are the more important factors. Any tendency toward charismatic leadership is countered by ridicule, and any persistence on the part of the hunter may lead to his being given the job of representing the

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band to the village as its *capita* or *sultani*. In the Epulu band, Njobo was an undisputed great hunter, knew the territory as well as anyone and had killed four elephants single-handed. He was a good enough Mbuti not to attempt to dominate any hunting discussion in the forest, merely to take a normal part. If he ever appeared to be overly aggressive or insistent he was shouted down and ridiculed, although highly popular. He was also the one chosen to represent the band to the villagers. Ekianga, on the other hand, was less generally popular and was the source of some friction, having three wives (one the sister of another prominent member of the band), but he was a fine hunter, endowed with exceptional physical stamina, and he too knew the territory well. Even at the height of his unpopularity he was one of the most effective "leaders" of the hunt. So was Nikiabo, a youth who had achieved some notoriety by killing a buffalo when barely out of childhood. Although a bachelor, he had a net of his own and took a prominent part in all hunting discussions. Makubasi, a young married hunter, was also accorded special respect because of his hunting prowess and his physical strength, combined with his knowledge of the territory. But while these four can be singled out as exceptional, they could either separately or together be outvoted by the rest of the hunters. On such occasions they were compelled either to give their assent to the popular decision or to refrain from joining the hunt that day. None of them had the slightest authority over any others. Nor was any moral pressure brought to bear in influencing a decision through personal considerations or respect. The only such moral consideration ever mentioned was that when the band arrived at a decision, it was considered "good," and that it would "please the forest." Anyone not associating himself with the decision was, then, likely to displease the forest, and this was considered "bad." Any individual intent on strengthening his own argument might appeal to the forest on grounds that his point of view was "good" and "pleasing"; only the ultimate general decision, however, would determine the validity of his claim.

Finally, it has to be pointed out that while the forest is appealed to almost as an arbiter, and is considered as imposing the standards and even the leadership, which all Mbuti follow, this only holds good in the forest, where the forest directly "feeds its children." Once in the village, actions concerning the village are never judged by whether or not they are pleasing to the forest; a totally different set of values pertains.

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CHAPTER 11

Government: Internal

INTERNAL RELATIONSHIPS

Before attempting to understand the over-all system of government 621
in Mbuti society, it is necessary to distinguish between different fields 121
of authority, for each field of activity has its own leaders, drawn from 571
a particular segment of the community. It is in this way that authority 554
is dispersed throughout the band; every adult is accorded special respect in one field or another, but none can claim respect in all fields. Individual authority is unthinkable, and not only are there no chiefs [622]
or headmen in Mbuti society; there are not even any councils of [623]
elders or any ritual specialists such as prophets or diviners. Such [791]
adults as have respect in any particular field at any particular moment do not even have any authority; they can merely claim to be heard. Their decision is likely to be given general assent and, as in economic matters, that decision is then said to be "good," and "pleasing" to the forest. The forest personified as a benevolent divinity remains 778
as the only recognized authority, one which sometimes expresses its 571
feelings with unmistakable clarity; an excessive storm, falling trees, 787
poor hunting and ill health may all be taken as signs of displeasure, while good weather and good health and good hunting are indications that all is well. But often the forest remains silent. Then the Mbuti have to sound its feelings out through discussion. Dreams may be taken into account, but there is no question of waiting for visible signs of the forest's pleasure. The delegation of authority is 798
clear; the decision of the whole band, the very fact of unanimity, 571
is sufficient sign of the favor of the forest. There is always diversity [829]
of opinion, freely expressed, but prolonged disagreement is consid- [192]
ered as "noise," and offensive to the forest. Unanimity, therefore, is a powerful and positive value, equated with the opposite to noise—quiet, or *ekimi*.

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When Njobo was away from the band for a number of months with his son, these two nephews moved in. Normally they were not resident. Asuku brought not only his wife but also his father. He insisted on Njobo's wife looking after them, building their hut and so forth. Although Asuku was not liked, he would have been tolerated had he not tried to assume the status of Njobo, but this assumption moved him into an age group to which he did not belong, and he was consequently always being shouted down.

On one such occasion, Asuku was annoyed at the hunt for not leaving as soon as he would have liked. He strode up and down, telling everyone that they were lazy. When they shouted him down, he told them he was Njobo's son, so "I *am* Njobo, and this is Njobo's camp." When he was ignored he then turned from one great hunter to the other, and they all ignored him except one, who placed a stick on the ground at Asuku's feet and said, "There is a stick; if you are so big, pick it up and hit me." Asuku then turned to the elders, and Moké, the most influential of all, laughed in his face. At this, Asuku entered his hut and stayed inside for the whole day until dark.

On another occasion Asuku tried to say that his net was Njobo's net, and he was therefore entitled to Njobo's position in the hunt and should not be out on the fringes. He had chosen a time when his mother, Njobo's sister, was visiting, and the hunters did not want to make a dispute of the matter in front of her, out of respect for Njobo. However, one of them, Njobo's paternal cousin Manyalibo, went up to Asuku and said that if Asuku wanted that position it would mean setting his net next to him, and if that happened he would set up his net alone rather than stay in the hunt. This temporarily checked Asuku, and that evening old Moké gathered the senior hunters around him and, for once not smiling, he raised his arm and pointed across the camp to Asuku. This is considered a grave indictment, and the whole camp fell silent. Moké, very quietly, and talking as if only to the hunters but never lowering his arm or taking his eyes off Asuku, said, "That is a completely bad man. I have been watching and I have seen with my eyes, and my spirit [*roho*] makes me speak. He makes noise all the time, and he is the cause of all the noise in the camp. I would like to throw him out forever. But he is a relative of Njobo, and we should wait and see—and watch. That person is a child and has no right to share conversation with men. He is not of us. He comes from far off. I don't like people from far off. They are bad for any camp; they kill any camp completely." He then changed his attention and pointed at Ekianga, the other hunter of

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their honey trees, "you in this direction, you in that." But Moké did an unusual thing. He said it was all right for the camp to split, but it would displease the forest if it split badly, and it *was* splitting badly (*"apa ndaso aké sinana"*). Tungana had gone to the village; Masisi, siding with Tungana but not wanting to join him, was planning to go east, Ekianga to the north; Cephu was going to leave the territory altogether; and Manyalibo's head "walked without sense" (said in KiNgwana: *"kichwa yaké a na tembela wazi-wazi"*) and he didn't know where he was going. This was all bad. For this was one camp, it was Kolongo's.

Kolongo had been dead some three years, and the names of the dead are rarely mentioned. The whole camp fell silent, and very quietly Moké recounted the history of the friendship between Kolongo and Njobo, and how they used to hunt together and kill lots of elephant and catch lots of antelope and how they always had full stomachs. "Kolongo never allowed noise, Njobo never allowed noise. Now there is nothing but noise, and we are hungry. Kolongo is dead, but that person there, Ekianga [Kolongo's younger brother] that person is now Kolongo. Njobo is not here, but that person and that person [Manyalibo and Masisi were indicated but not named] are Njobo. Let us all go our own ways and get lots of honey and sing honey songs and dance honey dances, then come back to one camp as before and hunt again."

The immediate bickering was stopped, and everyone agreed loudly that Moké was indeed right. But as it turned out Manyalibo made Moké's speech an excuse for siding with Ekianga in a hunting-honey camp, and a deep rift opened up between the hitherto inseparable cousins, Manyalibo and Masisi. Moké threw his lot in with Ekianga, in an effort to dissuade them from any grosser sacrilege, with exhortations to Masisi to make a good camp and gather lots of honey. Ekianga's eldest sister, her daughter, and Njobo's wife and some of his nephews and nieces joined Masisi, as did a young married nephew of Cephu, Kelemoké. Others joined Tungana, who prudently moved close to the village, where he could, by virtue of his age, claim gifts of food from all the sections and from his village *kpara*.

5. During the honey season, with the band divided into four sections, Masisi and Manyalibo were again at odds. Manyalibo, with Ekianga and Moké and old Tungana, among others, formed a powerful section at the far northern extreme of the territory, and offended Masisi's much smaller section by continuing to hunt. Masisi argued

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754 578 11. Sau was the mother of Amabosu, who had exchanged sisters with Ekianga. Sau was regarded by the villagers as a dangerous witch, a role she filled with zeal and which the Mbuti found useful in two ways. It provided them with a scapegoat in the forest just as it was a handy excuse for any misadventure in the village. In either situation the latent dramatic possibilities appealed enormously to the old lady's histrionic susceptibilities. One day Sau asked the wife of Mbaaka, a [535] nephew of Njobo, for some food. She was refused. That night she did a little dance in front of Mbaaka's hut, her usual way of showing [224] her displeasure. The next day, on the hunt, Masisi's son was about to run in bare-handed to catch a sharp-toothed *sindula* (chevrotain), but Amabosu persuaded him to take his spear. He did so, and then collided with Mbaaka, spearing him in the side.

There was actually some bad feeling between Amabosu and Mbaaka, and in case this was brought up (making it seem that Amabosu had deliberately caused his injury) the discussion of the incident was quickly turned to the refusal of Mbaaka's wife to give Sau food. She thus became the prime target for blame, with Sau acting as a secondary scapegoat, being criticized for dancing her "bad 578 dance" outside Mbaaka's hut. In case anyone should take it too se- 522 riously, Manyalibo promptly started making fun of Sau's dance, flap- 626 ping his hands to imitate Sau's pendent breasts. This was taken up by the children, who would not be content until Sau herself gave a demonstration.

626 That evening several hunters stood in midcamp[6] and said what a 683 good camp it was, and commented on the good hunting. No further 648 word was said about the spearing, except in the village, where the 571 respective *kpara* went to the tribunal to effect reconciliation (between 608 themselves) and blood payment. Amabosu's *kpara* agreed to pay sixty [186] francs to Mbaaka's *kpara*, Masisi's *kpara* paying only forty. This news caused great hilarity in the camp, and the comment that villagers were 626 animals, always "eating" each other. Between the Mbuti themselves I 683 could find no evidence of blood payment of any kind, though any incident involving the drawing of blood is bound to provoke discus-

[685] [157] [427] failure to share in time of need is considered a far greater crime than is petty (i.e., individual) theft.

[6] The importance of the "midcamp" position is that it defines the viewpoint of the person talking. An individual talking from his own hearth talks as an individual. If he talks from midcamp he is taking a band rather than an individual point of view. Similarly the *kumamolimo* is central, but more restricted in area and viewpoint, being used as a vantage point to discuss with the whole band matters pertaining to the *molimo*. [621] [156]

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CHAPTER 12

Government: External

BAND TO BAND

628 621 *Marriage*

As already seen, the occasions calling for political relationships between one band and another in the forest context are minimal. Insofar as bands can be considered to exist only with respect to forest hunting territory, they cease to exist as political units when in the village, and there even the little interband relationship that pertains in the forest disappears completely.

628 584 574 571 561 There are basically only three areas of relationship, two of which might be considered formal, or institutional—marriage and trespass. The third, probably the most important structurally, is the interfamily visit. In all three areas there are no recognized or set patterns, each instance being conducted according to the context of the moment. But it will be seen at once that the relationships involved are once again along age lines. Marriage involves an interchange and a relationship between the elders of one band and the elders of another, between the youths of the one and the youths of the other. Trespass involves the hunters. Interfamilial exchange generally involves the older hunters, in my experience, or young married individuals who want on occasion to visit their parents and friends in their old band.

628 584 574 [591] If marriage is contemplated between two youths of different bands, it will be the result of their having met through interfamilial exchange, or while in the village. There will have been an exchange of visits between the individuals, and when their intentions are made known it is likely, but by no means inevitable, that the family of each will visit the other's band in turn, building their hut close to that of their child's future in-laws.

628 584 561 The propriety of the marriage will have been discussed within each band, primarily by the elders; there is no exchange of this kind be-

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Usually the *capita* first made a plea from midcamp, and was listened to silently, but without respect and without reply. He then went from family to family, and from each family, despite the presence of the villager, received an emphatic and final negative answer. If the villager is not present on such an occasion, either the *capita* will act the clown as he delivers his message, or both he and his message will be ridiculed by others; there is, if anything, a greater chance of his achieving something for the village under such circumstances.

Respect for age is not conveyed upon the *capita* when acting in that capacity. Not only is he ridiculed, but if he persists in his efforts on behalf of the village, even his juniors, family members or otherwise, will combine to "shut his teeth." In areas where the occasional wealthy tourist passes by, the Mbuti regard him as they regard villagers, as animals to be eaten, and the *capita* fills the same role, but generally with more success for the rewards are usually more immediate and satisfying to all concerned. In other respects the situation is parallel to that of the village.

The difficulty is no less, even if the Mbuti are already in the village. If the villagers try to exert pressure on them as a band through the *capita*/Chief relationship, this precipitates an immediate return to the forest because the men will not even discuss the matter in the village. Their return may just be for purposes of discussion, but it may also lead to the return of the entire band. The men seem to regard it primarily as their province, the village, in a sense, being a hunting area calling for skill and courage, rather than a gathering area, and they explain their action in these terms, allowing that their wives could come if they really had something to say.

The band/village relationship, then, is not to be considered as highly effective, though there are times when the Mbuti find it expedient to act in concert in this way.

Lineage Elders/Kpara

The relationship of an Mbuti lineage to a village lineage is a little more effective, for while a band cannot be recognized as a unilineal entity, there are within it divers lineal units. One or more of these may well occupy a hereditary relationship with a village lineage, the head of which would be the *kpara*. They have no name for the head of their lineage except "old man," the term by which the villagers also refer to him.

As stated earlier, this relationship may be exceptionally cordial,

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As stated earlier, this relationship may be exceptionally cordial, and will then be maintained even if the Mbuti lineage is removed by a considerable distance from the village of its *kpara*. On the other hand the relationship may be extremely hostile, for if the Mbuti are not dealing with their *kpara*, they are certainly dealing with someone else and this causes a three-way antagonism. The *kpara*, having no political control over the Mbuti and being unable to apply any effective economic sanctions, take refuge in their belief in supernatural sanctions or else employ the local doctor to effect a curse. Their only hope of practical recompense lies in making a case against the villager with whom their Mbuti are dealing.

Insofar as the villages themselves have been tending to become somewhat divided, certain members being sent or simply going elsewhere to work, the situation is aggravated and it is difficult to assess the reasons, precisely, for the noneffectiveness of the interlineage relationship. Again the major immediate cause, though not necessarily the reason, is the fluid and composite nature of the Mbuti band, the periodic division of which may cut right across lineage divisions.

Karé/Karé

Male Mbuti individuals are related formally to male village individuals through the institutional *karé* brotherhood. The *nkumbi* initiations which take place periodically (every three years for the past twenty years or so, in the central Ituri) are not confined to individual villages, but draw candidates from a number of villages within the same major segment of the tribe. Frequently the *kpara* will try to see that members of their own immediate family are made *karé* to their Mbuti, but this is not always possible, and the *karé* relationship is liable to cut across the lineage relationship.

It is essentially a brotherhood pact avowing reciprocal obligations including and centering around economic exchange. But it is a more intimate relationship than can exist between the Mbuti and their *kpara*, particularly as they are related not only in terms of the knife but also in terms of age. During the period of seclusion in the initiation camp, *karé* are always expected to be close to each other, although any attempt of the one to comfort the other will be ridiculed. They are, however, frequently set tasks to perform jointly, or made to perform services for each other. A bond is begun with the knife, and may grow, under these circumstances, into a lasting friendship. It is because of this friendship, and not because of the knife, that an Mbuti may well maintain an exchange relationship with his *karé*

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
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throughout his life. It is also a question of friendship with the villager, but for him the relationship is further compelled by his belief in his own tribal lore, a compulsion not felt by the Mbuti. The Mbuti sometimes exploit this relationship with a *karé* as they may also do with their *kpara* for whom they feel no friendship, knowing that the strength of tribal lore, and the fear of supernatural sanctions upon themselves, will bring at least a grudging response.

Although essentially an individual relationship rather than a band relationship, failure on the part of an Mbuti to respond to his *karé* is considered by the villagers as a violation of village law, and can be made into a lineage/lineage or a band/village issue, but with predictable lack of success because of the absence of any effective agency of control. However, the attempt is sometimes made, and the band may at least be held responsible, in violation of *karé* brotherhood, for the actions of one of its members.

None of these formal relationships, then, brings about much effective economic exchange, and the political relationship is correspondingly ineffective. The mechanisms for political relationship are there, but their use is made impossible by the whole process of flux in Mbuti society. At the best those mechanisms are taken up and used momentarily when it is found to be mutually advantageous.

Individual Economic Relationships

There is, however, the last level, that of the nuclear family to the nuclear family, by which the band relates to a village. This is the effective level at which the bulk of economic exchange takes place among the Epulu Mbuti, and among most other net-hunting bands I have seen. In view of the flux that characterizes Mbuti society, it is indeed the only level that could provide any realistic basis of relationship.

It may not even necessarily be a family-to-family relationship. Individual members of the Mbuti family may go their own way and relate as such to village individuals. But once formed, these relationships are likely to remain fairly constant, for as long as the Mbuti family is hunting within that territory, or within reasonable reach. Several such attachments might be formed by the Mbuti, though generally not more than one in any one village. This leads to effective economic exchange but it provides no basis whatsoever for relating the band to the village, and it offers the villagers no more opportunity for control than they already have; namely, the fondness of the Mbuti for village luxuries.

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

for village luxuries. Bribery, indeed, may be said to be the only effective control the villagers have over the Mbuti. But it is short-lived and costly, and is on an individual or familial basis at the most. As far as internal relations are concerned, the band clearly exists as a territorial unit composed of a number of nuclear families cooperating in economic food quest. The Epulu band, and nearly all others studied, are characterized by a composite nature, negating the possibility of lineal authority. Any form of central authority is further negated by the constant changing of band composition. Leadership exists in respect to different fields at different age levels, and is nowhere centered in a single individual. Any attempt at the assumption of individual authority, or even of excessive influence, is sharply countered by ridicule or ostracism.

There is consequently no central leadership, in the form of an individual or even of a council, with which the centralized village leadership can deal in political terms. Nor is there any lineal leadership, let alone any stable lineal unit, with which village lineal units can relate, except in theory. The institution of *karé* brotherhood is primarily an individual relationship, and although its abuse can enlarge the relationship to a band/village level, there is again no mechanism of effective relationship at that level. Therefore the *karé* relationship, insofar as it is effective, only relates individuals.

Effective economic relationship of a stable nature can be seen to exist only between individuals or between families, determined by territorial considerations and by mutual satisfaction. The only control arises from these considerations, heightened by the Mbuti addiction to certain village foods. However, this fragments the band to such an extent that we can say the band simply ceases to exist, as such, in relationship to any village community. Neither the Chief nor the *capita* has the slightest authority or control over the band; flux renders a lineal interrelationship impossible, and we are left with no more than an agglomeration of person-to-person exchange relationships that may be economically effective but convey no political control to either side, the nuclear family being the largest effective unit, and frequently not even being that.

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Mbuti
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Similarly with the *nkumbi*, the Mbuti see submission as a means of acquiring status, which is necessary to them if they are to have any part at all in village society. They also see in it, and in witchcraft, a means of defeating the villagers on their own grounds, by proving their superiority. They can do this in the *nkumbi* by being excessively brave, either physically or by flaunting the taboos and thus exposing themselves to supernatural sanctions. They can achieve the same end similarly by pretending to be better witches than the villagers, and indeed the villagers often believe this to be the case.[1]

Nonetheless, the adoption of an institution, for whatever motive, brings a number of results, some of which will inevitably correspond to those expected and desired in the original context. This is a reality, a practical experience, and as such cannot help but somewhat alter the attitude of the Mbuti. In this way they may begin to partially believe in village magic or witchcraft or supernatural sanctions, at least insofar as such belief is not contradicted by the rest of their experience. This ambivalence is particularly marked when they are in the village, which is full of the unknown for the Mbuti, and is correspondingly much less pronounced in the forest. It is with this in mind that we should examine the magico-religious practices of the Mbuti, where there seems to be so much borrowing.

Magic is best defined, for all the tribes in the Ituri region, as the manipulation of material objects which in itself is believed to be the direct cause of certain results, with no invocation or spiritual intervention. It is essentially a natural and, from the local point of view, scientific procedure, having nothing to do with the supernatural.

The villagers have recourse to magical acts, so defined, for almost any circumstance over which they have no other form of control, yet which does not call for the invocation of supernatural intervention. Fertility of men, women and land may be secured by such processes, as may protection against thieves and adulterers; the weather may be influenced, illness may be cured. If the magic takes the form of an amulet to be worn, it may be secured from the local doctor; if it is something requiring more elaborate manipulation, such manipulation is generally considered a professional secret, and certain individ-

[1] The situation is somewhat analogous to that described by Lévi-Strauss (1955) for the Nambikwara chief who understood the principle of writing as a means of communication, and imitated it in order to heighten his status among his band and to intensify his measure of control. In each case the adoption of the institution was not for its original value, but to strengthen a somewhat precarious position. It is probable that the Nambikwara chief was thinking not only of his relationship with his own band but also of that with the European "band."

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti

to their forest sanctuary, and describing their tactics for keeping it free of bothersome, elephant-like villagers. Hunting is not mentioned; the two spears (and in the next legend the two firebrands) are uniquely related to the *molimo*, which, as is seen in the next chapter, offers major roles to the elders and the youths; precise age levels are specified in this legend. Thus the defense of the forest is considered as part of the role of the *molimo*. There is significantly no talk of a resort to magic or witchcraft or sorcery, and the mention of the evil spirits is accompanied by no belief in them.

In the second legend, however, the first part is a very straight description of exactly how an Mbuti might cheat a villager simply by concealing a portion of his honey, whereas the second part describes how the Mbuti is himself cheated. The second part alone could be taken as another way in which Mbuti explain to villagers why they have no meat or honey for them (see a third legend at the end of this chapter for such an example), but in this juxtaposition seems to indicate a certain belief that the Mbuti themselves might be cheated in this way.

LEGEND OF DOUBLE TRICKERY

I went to the forest to collect honey. I went, I went, I went. I went very far, beyond the big river [an indication of trespass, perhaps, making it a situation displeasing to the forest; hence the ultimate defeat of the Mbuti?]. I heard the sound of bees. Way up high I saw the place of the honey. I said, "Ha! Nobody has enclosed this tree with a vine; it is my tree, it is my honey."

I sharpened my ax, very sharp indeed. I cut a vine, I fanned up my fire and put the fire [smoking embers] in my basket. I began to climb. I climbed, I climbed, I climbed. The honey was very high up, it was real honey, not *apuma* [a special fermented honey]. I reached it. I fastened the vine and I sat. I put the fire [in a leaf cone] into the hole and I blew. Much smoke came and the bees ran away. I chopped, I chopped, I chopped. While I was cutting I heard someone walking below. "Ah! Who is walking below me? It is my master [*kpara*]. He heard me cutting [the adverse aspect of noise] and followed me."

I began to sing. I sang loudly. He called to me, but I pretended that I did not hear him. I sang and I chopped. I sang, "Ah! I am chopping out honey to give to my *kpara!*" And slowly I chopped out the honey. I got a lot of it. But I only put part of it in my basket. The

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539 rest I put in a place where the tree had two arms [i.e., in a fork]. I
222 sang, "Ah! There is only a little honey, but I shall give it all to my
571 *kpara*." I came down.
439 "Ah! My Mbuti, what are you doing here?" My *kpara* looks at the basket.

"Ah! My master. I came to search for my honey, but there is only a little of it. It is a bad year. It is heavy work. You must go back with my honey; if I get any more I shall come with it."

The *kpara* took my honey with him and returned to the village to say that he had eaten all my honey. His stupidity! [*Ndamdama nda'e!* or *Mbafu yaké!*] When he had gone I quickly climbed up above and I collected all the honey from the place I had put it, and I came down to return to the camp and share it with all my relatives. I walked, I walked, I walked. I arrived at the big river. Darkness began to come. I said, "Ha! Is night catching me in the middle of the forest like this? What shall I do?" I climbed up a big tree and lay there.

539 Halfway through the night I heard a sound and woke up. A little
222 way off I saw two firebrands. "Ah! Who is walking in the middle of
776 the night like that, with two firebrands? It is an evil spirit." I remained completely quiet. I heard a woman's voice. "Ah! My child, where is my child?" It was the voice of my grandmother, a very, very old woman. I was surprised. "Ha! Grandmother is looking for me in the middle of the night like this? Is it really my grandmother?"

"Ah! Where is my child? Either a leopard has caught him or he has lost the trail."

I remained quiet, but the two firebrands came right up underneath the tree. It was truly an evil spirit, but he had changed into my grandmother. I sneezed. "Ah! My child is up in the tree?"

"Yes, Grandmother. I am here. I was searching for honey, but darkness caught me on the trail."

"Oh, child, you have done badly, for when you did not return I thought you were dead and I left camp to search for you, and I have found you well. You have done very badly toward me. Give me my honey."

"Ah! Grandmother, it is very heavy. I shall carry it for you, I, myself. We shall return together."

"Nonsense! You are afraid of the night. You stay here. I shall return with my honey. Give it." I was afraid, because I knew it was an evil spirit. I threw some honey down. "Give me more, give me more." I threw down more. "Give me more."

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and because she was my grandmother I could not strike her or stop her, and she ran off down the trail.

"As she was running she changed into a spirit again so that she could run faster, and as soon as my grandmother was a spirit once more I could fight, so I fought and fought, and the spirit nearly killed me, and he went off in the manner of spirits and left me with nothing, not even my basket.

"When I came to the village I was crying because I had nothing to offer my master, and when my master asked me what was wrong I told him this story. He was terribly sorry because he knew what dreadful lives we Mbuti lead, surrounded by all these bad spirits. He said if it was not for the spirits he would come into the forest and hunt himself, but everyone knows how dangerous the spirits are to villagers. Then I asked him if I could have some rice, as I had lost all my own food as well as his. He said, 'Of course, my poor Mbuti. You have tried to help your master, and you can't help it if you are just an Mbuti and have to live among all those dreadful spirits.'

"So he gave me the rice and plantains and I came away happy. How kind the villagers are to their 'poor Mbuti'!"

Such stories are legion, being told by the Mbuti almost every time they are questioned by the villagers as to why they have brought no meat. They are equally, if not even more frequently, told, however, in the forest hunting camps, and are part of the constant effort of the Mbuti to affirm at all times the distinction between the two worlds, the forest and the village. Magic, witchcraft, sorcery and the belief in forest spirits are all turned to the same effect, among others, and combine to keep the worlds apart not only in theory but also in practice.

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of the generational type, dividing Mbuti into age levels that cut horizontally across the vertical lines of lineage. This terminology recognizes four age levels, but is misunderstood if thought of as a means of relating one generation to the next. Although *miki* can be correctly translated as "child," *apua'i* as "sibling," *eba* and *ema* as "father" and "mother," and "*tata*" as grandparent, these terms are not obligatory in address, and are used only where convenient in reference, or where it is desired to emphasize the age differential (for instance, in discussing activities specific to one age level or another). To use any one of these terms to address or refer to a person of a different generation, far from stressing kinship bonds, stresses generational separation. Even *eba* or *ema*, outside the affective nuclear-family usage, is generally a way of expressing distance, and may sometimes imply attitudes such as hostility or at least reproof.

Having stated what the terminology is, one has obviously to go further and look more closely into its actual usage, rather than be content with simple translations. In practice, the terms refer not to degrees of kinship at all, but to conditions of life: childhood, youth, adulthood, and old age. Of all the terms, the only one that effectively creates interpersonal bonds that are recognizable in daily life is the term *apua'i*. As with all the other terms, it is classificatory in the widest possible sense, extending even beyond bilateral connections to include equally affines or unrelated friends. Effectively, then, rather than "sibling," it should be translated "age mate." However, the English familial term is more pertinent in that it conveys something of the affection involved in the Mbuti relationship, and the intimate degree of unity.

The term *apua'i*, obviously, is used at each of the four age levels between members of that level. It is used widely, constantly, and always affectively, never with reproof or hostility. To address or refer to someone as *apua'i* is to indicate that all is "quiet" between you. Quietness (*ekimi*) is always associated with *apua'i*, whereas noise (*akami*) is invariably associated by any one age level with any of the others—that is to say, any crossing of the levels is liable to produce *akami*. The ideal state is quiet, or *ekimi*, therefore the ideal relationship is that pertaining between *apua'i*. Interlevel relationships (particularly those between adjacent levels) are spoken of not only as producing *akami* but also as being *mota*—strong, powerful, difficult, inclined to be hot, and therefore dangerous though not necessarily bad.

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Another important aspect of the terminology is that it does not differentiate between cognates and affines, and is used to include all, without any distinction of this kind. In an Mbuti hunting band, a hunter may well have a uterine brother hunting to one side of him and his uterine sister's husband to the other side. He depends on each equally for both success and for safety, and any preferential behavior, such as might be signified in another form of terminology, must be avoided. To distinguish between cognates and affines in the daily hunting and camp life of the Mbuti, as to distinguish between matrikin and patrikin, or even between kith and kin, on any grounds except age and locality, is not only needless, it is destructive of the sense of unity that is vital to the close cooperative nature of Mbuti economic and political life.

Mbuti personal terminology, as in the more conventional kinship systems, equally reflects interpersonal bonds, then, but they clearly cut across all strictly kinship considerations. This can to some extent be construed as a denial of kinship ties, and it certainly implies that such ties do not form the basis of social organization in the band. But it is better expressed as a lack of concern for kinship that, whatever its origins, is particularly well suited to one of the band's major objectives, the preservation of the greatest possible political distance between itself and the village. It will be readily seen that whereas lineage considerations would divide the Mbuti, the generational system, if considered vertically, effects the widest possible classificatory unity from which the villagers are absolutely excluded. But for the moment to keep to the forest context, the same unity is in perfect consonance with the nonlineal nature of the band, the unity of which any lineal system would destroy. Here we have to refer to one other usage of the same personal terminology; namely, when the Mbuti refer to themselves as *bamiki ba ndura*, the children of the forest. This, together with their habitual reference to the forest as mother and father, extends the nuclear-family model to incorporate the larger

père, père des pères; ou bien on se sert de termes qui remontent à certaines représentations mythiques, et dont le nombre est très élevé." ("Names attributed to the Godhead fall into two categories. Either one simply invokes the name *afa*, *bapapa* or *odu* . . . father, grandfather, or father of fathers . . . or else one uses terms that derive from mythological beings, of which there are a very great number.")

This indicates the same filial attitude to the forest that I found among the net-hunters. Among the archers, I myself most frequently heard *afa*, used with the same degree of affection as *ema* or *eba*. However, among the archers I equally often heard the forest (God) addressed as *ema* (mother), rarely heard *bapapa*, and never *odu*. My participation in the religious life of archer bands, however, was limited.

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group—be it the sub-band, the band, or even the total Mbuti population—as a politico-economic unity. The situation is somewhat analogous to the more common lineal patterns, where a people see their ultimate unity in descent from a common ancestor; the Mbuti find their unity in their common dependence upon the forest.

Taking care not to become involved in issues of causality, we can now see the structural implications of this lack of concern with actual kinship, for it alone makes possible not only the nonlineal nature of the band but the fluidity of its composition. But here we have to introduce another factor, the absence of which would lead to the rapid disintegration of the corporate nature of the band. In the absence of the continuity provided by any kinship system, particularly under the condition of flux we have described for this Mbuti band, continuity and corporateness are seen in terms of territory. We have pointed out that the band can be defined only in terms of territory, the individuals forming that band changing from month to month; perhaps even this is implied in the personal terminology which, as seen, differentiates the sexes only at the parental level in terms of the family hearth—the most basic territorial unit of all.

The system also indicates a lack of concern with problems of superordination and subordination. Even problems are resolved in the forest context by the use of relative age. Their resolution is only truly difficult in one vital context, once again the forest-village relationship. It is consistent with the essentially egalitarian nature of Mbuti social behavior, and it successfully avoids lending any support to the assumption of individual authority on grounds of lineal seniority, which authority would again destroy the essential cooperative unity of the band.

The non-lineal nature of the band itself calls for some explanation, and now we are in a better position to understand it, for we can see clear structural elements that are only obscured when seeking to find principles of band organization in terms of kinship. The terminological system reflects as neatly as could any diagram the essential principle of age. This is the one factor it emphasizes above all others, except the common Mbuti unity as *bamiki ba ndura* (children of the forest). We have seen throughout our description of Mbuti forest life how activity and responsibility are regulated according to age level, and the terminology clearly indicates where one's loyalties lie. Such loyalties are entirely incompatible in so small a cooperative society with

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elsewhere. If this is taken to indicate a lack of concern not only for kinship but also for social stability, it can also be regarded, precisely because of the freedom it allows, as a further mechanism by which the constant flux so characteristic of the band is maintained. That this flux itself has a function will be seen in the final chapter, when we deal again with the Mbuti/Villager relationship.

The different functions of each age level have been described (pp. 110, 111, 112 *seq.*), and the organizational value of making the horizontal distinction in the composite band is self-evident. Each age level is cooperative in activity, certain activities (such as the hunt) calling for cooperation between two or three age levels still preserving the distinction by allocating different roles to each. Interpersonal relations are determined primarily by age level, and authority has also been seen to be diffused through the different levels.

The transition from childhood to youth is marked for boys and girls alike by participation in the *elima*. Adulthood is conveyed by the act of marriage, which carries with it the right to own a net. The rare bachelor who proves himself as a great hunter and still does not marry may, by combined virtue of his age and his skill, own a net, but the accepted qualification is that of marriage, emphasizing another major Mbuti concern, that of procreation.

Transition from adulthood to elderhood is less clear-cut and more filled with tension, for though an elder enjoys many privileges and has, set aside for him as such, certain vital roles in the social organization, he misses the excitement of the hunt, the pride and satisfaction of rearing a family, and he certainly recognizes that this is the final transition.

The nonlineal (or cognatic) band, then, divided horizontally into age levels rather than vertically into lineages, effects an absolute unity throughout each level, whereas it would otherwise be divided into as many sections as there were lineages. Its persistence and continuity are seen in terms of territory. There may well be a tendency for certain lineages to remain within the same territory for successive generations, but such association is incidental rather than structurally determined. The demography and internal organization, while allowing for marriage within the band, make it essential for much marriage exchange to take place between different and preferably not adjacent bands. Since the residence of the newlywed couple is determined by immediate economic considerations, such as the relative size and composition of the two bands, territory is obviously not an individual

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Indeed, certain elements of the forest system can only be explained in relationship to the village context, such as the excessively fluid composition of the band and the almost paranoid attitude to a single villager passing through a hunting camp, sufficient to suspend the vital and central, all-important *molimo* festival, even at its height, or transform it into a village-style parody. This quite singular feature has found no explanation in terms of either the village alone or the forest alone. Let us then briefly review the forest system, and look at it again in the village context. The following elements have emerged as having the greatest structural significance:

1. THE BAND is the basic unit, its membership being influenced by economic rather than kinship considerations. Constant association and cooperative compatibility outweigh kinship even within the band in regulating the process of fission and fusion. This latter process is related to the annual honey season, but it is not determined by it. The over-all size of the band, or of its subsections, is, however, determined by ecological factors resulting in a maximum of about thirty nuclear families for a band, and a minimum of three families for a subsection. Although the band is nonlineal, the network of consanguineal and affinal interpersonal relationships is recognized to link all members, so that the terminology, while referring to age levels regardless of actual or fictive kinship, still has the same affective qualities of kinship terminology, the term referring to age mates (*apua'i*) being the most widely used, and the most effective.

With the best will in the world, it is not possible to apply the kind of analysis suggested by Lévi-Strauss (1958) for following his argument (that the biological family makes a poor starting point); further we must also abandon the affinal family and the system of affective relationships that Lévi-Strauss saw to pertain there. For among the Mbuti affective relationships are determined more by age than by kinship, consanguineal or affinal. We simply cannot follow a set formula that takes no account of the age factor. Thus *f*/*s* is positive when *s* is a child.[1] It is negative when *s* is a youth, becomes less strained when *s* becomes a hunter, but only approaches positive again when *f* becomes an elder. In other words the relationship is positive as long as *f*/*s* are not in adjacent age levels. The greatest friction arises when *s* approaches adulthood and is about to become a hunter, a signal for the retirement of the father into elderhood. It

[1] *f* = father; *s* = son; *m* = mother; *d* = daughter; *b* = brother; *z* = sister.

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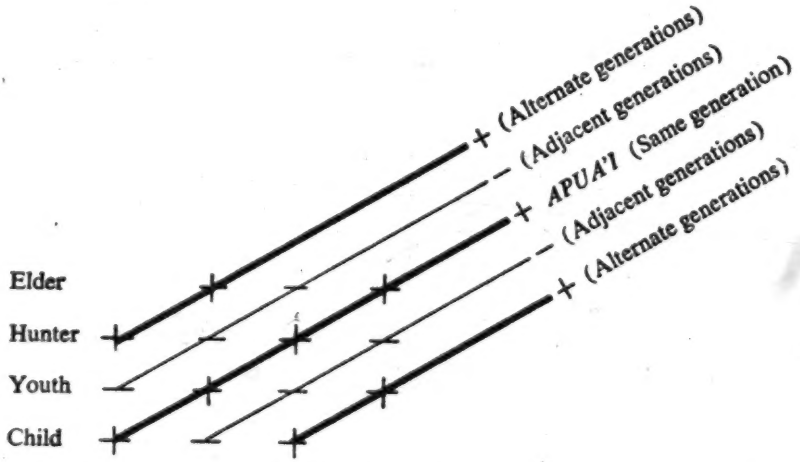
602 would be difficult to notice much difference in this respect between 121 *f/s* and *mb/zs*.
561
571 *b/z* and *h/w* are both positive, though *b/z* swings to negative
593 briefly at the youth's age level, friction being an inevitable potential of the sister-exchange practice, loose as it is. *m/s*, almost as uniformly positive as *h/w* throughout all changes in age level, might be said to reach a double-positive stage when *s* becomes a hunter, and is certainly pronounced during his youth—just at the time, in fact, when his relations with his father are at their worst.

If we consider the age factor we get something like the following (allowing for the fact that there is no very precise way of determining attitudes, particularly among the somewhat volatile Mbuti):

	mb/zs :	*b/z* ::	*f/s* :	*h/w*
When *s* is a child:	+	+	+	+
youth:	−	−	−	+
hunter:	−	+	−	+

602 Or, if set out in a different form, considering only age, the thick
121 lines joining positive relationships, the thin lines joining those points
561 at which the relationships are negative, we see most clearly the cor-
593 respondence of attitudes to age. Only when the sex difference is considered—i.e., allowing for negative *b/z* and positive *m/s*—is the symmetry spoiled.[2]



[2] The system, and the results, might be considerably improved by replacing the inflexible positive and negative signs with a scale analysis.

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

with excessive vigor. It would be an insult as well as *mbafu* (stupidity) to take all the trouble to rejoice the forest by song and then displease it by not having a particularly vigorous hunt. A month of this leaves the stoutest Mbuti more than a little tired, so although the remedy for *akami* lies in their hands, through song, at all times, it can be arduous and, since it is *mota*, it can be dangerous. Thus the supernatural sanction on social behavior is in no way lessened: the Mbuti all state that the forest, in its manifestation through the morning *molimo*, may punish and kill.

The system as described can be seen easily enough to maintain internal order, and it can also be seen well enough how it operates, as an essentially forest-centered system based on age and forest values, to maintain separation from a village system based on kinship and anti-forest values—for one of the cardinal village beliefs is not simply that the village is better than the forest, but that the forest is the source of all evil. But now we have to see how these same elements that make for social order in the forest (the nonlineal band, age, territory, noise and song) operate within the village framework.

Winter (1956) describes the relationship between the eastern extension of the Mbuti, the few who live among the Amba on the Uganda/Congo border, and the Amba themselves. Each group denigrates the other's mode of existence, yet they evidently live in the closest association with each other, in what Winter calls symbiosis. More important, he describes how two Mbuti groups are fitted into the Amba lineage structure, but only partially so. They are both attached to Bulibuli lineages, each to a maximal lineage as a whole; yet they do not share full and equivalent relationships as Bulibuli with the other lineages of the same clan. Winter mentions that they stand in a joking relationship with only one of the maximal lineages.

Joking relationships are generally thought of as pertaining between individuals who stand in a specific relationship to each other, involving both proximity and distance. The proximity is thought of in terms of kinship, the distance is due to a difference, if not a conflict, of interests. The relationship can involve considerable amity and mutual cooperation, but nonetheless contain elements of hostility, particularly in its outer expression (Radcliffe-Brown, 1952, p. 91). The exact formularization varies from situation to situation, tolerating or compelling joking behavior, on a symmetrical or asymmetrical basis.

The essential elements of this form of relationship are all present

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in the Mbuti/Villager situation. The basis of the proximity and distance elements does not rest on kinship, and the relationship is as much between the two groups as it is between individuals, otherwise the situation conforms to Radcliffe-Brown's model quite clearly—*viz.* (1952, p. 95): "The show of hostility, the perpetual disrespect, is a continual expression of that social disjunction which is an essential part of the whole structural situation, but over which, without destroying or even weakening it, there is provided the social conjunction of friendliness and mutual aid."

In the Mbuti/Villager situation the relationship appears to be symmetrical and permissive, though both sides do occasionally take offense, the village side even sometimes taking counteraction. The ineffectiveness of taking offense or action, however, only serves to heighten the characteristic "social disjunction," and there is no doubt that beneath the display of hostility and disrespect there is cooperation, and even considerable amity. Considering the completely opposed value systems of the two worlds, this is, indeed, the only way in which the two peoples could meet and still retain a separate identity. The reasons for the meeting taking place at all, as we have already seen, are circumstantial—the historical invasion of the forest by the villagers, and their use of the Mbuti as guides; the continued parasitism of the Mbuti upon the villagers long after the original need for cooperation had gone; the contemporary mutual convenience of economic exchange; sheer territorial propinquity. These reasons do not lead automatically or easily to a structured relationship, particularly when the values of the two peoples are so divergent, so while a form of joking relationship helps to stabilize the alliance, maintaining the combination of Radcliffe-Brown's "conjunctive and disjunctive components," it is not by itself enough.

We have seen the methods by which the villagers have sought to further stabilize the situation, through a formal economic-exchange system, a fictive parallel-kinship system, and through introduction to village supernatural sanctions by establishment of magico-religious bonds through *karé* blood brotherhood and *nkumbi* initiation. Any one of these, had it worked, would have reduced the Mbuti to subordination, yet this plainly has not been done. The defense of the Mbuti has lain in their own indigenous forest system, which works not only to maintain internal cohesion but also to maintain the utmost possible structural distance from the village world while allowing a minimal amount of "mutually convenient" economic exchange.

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sistent as a major principle of organization in all realms of Mbuti life, with a consequent lack of interest in lineage. This adds both to the compositeness of the band and to its fluid structure. The division of authority renders the band, at any stage of its existence, without the slightest trace of individual leadership other than fictive to which the village headmen or chiefs could relate. Even more important, it means that the band has no constant kin grouping by which it can be related to the village unilineal descent group claiming hereditary ownership over a comparable Mbuti group. The comparable Mbuti group only exists in the minds of the villagers, and functions among them as an institutionalized means of regulating intervillage disputes over Mbuti "ownership." The effect of placing a horizontally divided hunting band in a vertically divided village is fragmentation. The only effective relationships, even when the Mbuti happen to be in a village where their *kpara* resides, are interpersonal. The loyalties that the Mbuti feels toward an age group are negated by the lineal loyalties of the villager, and conversely.

Again the Mbuti employ the joking relationship to their advantage. They invoke claims upon *kpara*, *karé*, and "kin" without the slightest compunction, but when the same claims are reversed, they either deny or ridicule them.

3. TERRITORY, which acts in one respect as a focus of band unity, is the only principle that also, in this limited respect, offers any measure of consistency in intergroup contact. Thus while the villagers in any given village may never be sure of just which Mbuti they will be dealing with in the adjacent hunting territory, they are always able to look to that territory for *some* Mbuti. There is, in fact, a reasonable continuity within the band, achieved by territorial considerations, and this helps stabilize relationships with the neighboring village to some extent. But in its wider extension, as the forest, territory only serves to unite the Mbuti in common opposition to all villagers.

4. NOISE is associated with the village, and noise is associated with death. The term *akami* is used together with the terms *bulé* or *tupé*

are insufficiently strong to hold together village and nation." The "consciousness of national unity" (*ibid.*) that exists among the Ndembu nonetheless is, according to Turner, because that unity is moral rather than political, its source lying in the value system.

In considering Mbuti society we have to think of opposition within the forest society, such as that created by the age-level system, and within the total society, such as that created by the "kinship" system. At each level there are indeed opposed groups, with crosscutting membership. The absence of a common value system between forest and village, further, is accompanied by a corresponding absence of a wider unity.

[P.322]

TABLE I

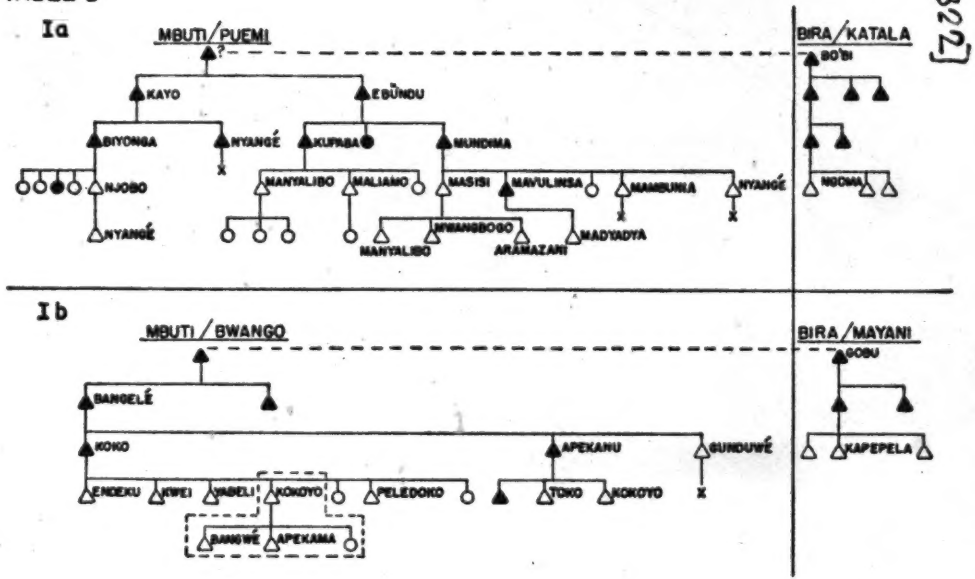

TABLE 1a
Mbuti/Puemi: *All living members make regular prestations to Ngoma, their hereditary* kpara, *though he is permanently absent from the area. Njobo and Ngoma independently declared that Kayo's father allied with Ngoma's great-grandfather, Bo'bi. His offspring have been inherited by the senior member of Bo'bi's lineage since, and still recognize reciprocal obligations.*

TABLE 1b
Mbuti/Bwango: *All but Kokoyo and family, who hunt with the Epulu band, still hunt in the territory around Kapapela's village, moving, when he does, as a unit. They all claim to have been inherited from Gobu.*

Both Ngoma and Kapapela are renowned for their affection for "their" Mbuti.

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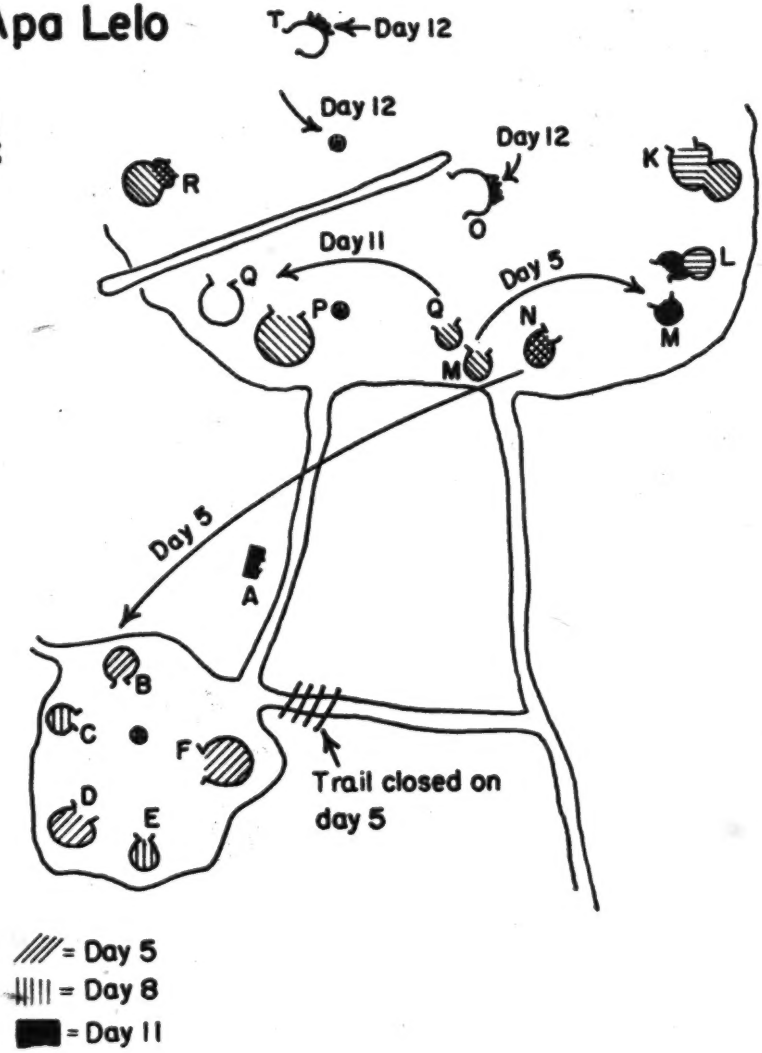
Mbuti

Plan 8
Apa Lelo



Apa Lelo: changes at southern end of camp due to Cephu's arrival.

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
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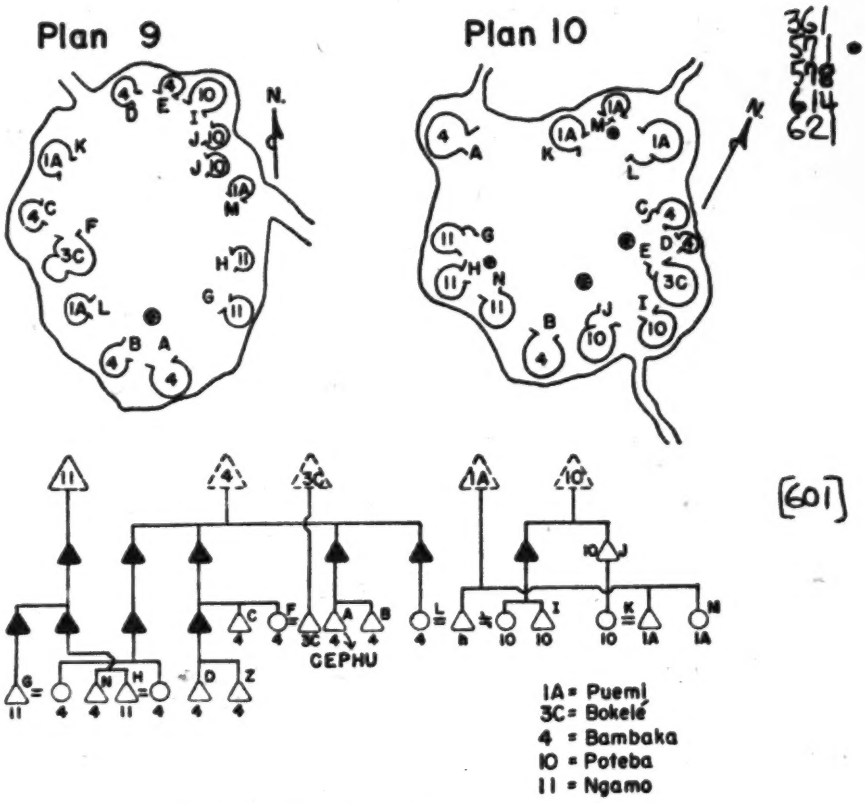

Cephu's camp before (Plan 9) and after (Plan 10) his hunting offense.

[Plan 11 is located inside back cover.]

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THE GOOD DEATH OF BALEKIMITO

The leader of this group—although with Pygmies it is always unwise to talk of single "leaders"—was a wily but rather naïve Pygmy by the name of Cephu. Most Pygmies use their real names among themselves, but they all have additional names, in KiNgwana, by which they are known to the Negroes. Cephu always used his KiNgwana name, pronounced just slightly differently from the Negro equivalent, Sefu. No matter what language they are speaking, the Pygmies always retain their own peculiar intonation, which renders the language almost incomprehensible to non-Pygmies.

Cephu's family was large, but not large enough, even with all his in-laws, to form a hunting group of his own. To do this you have to have at the very least six or seven individual families, each with its own hunting net; only in this way can you have an efficient net-hunt, with the women and children driving the animals into the long circle of nets, joined end to end. Cephu's group was usually not more than four families, and so he tacked himself onto Njobo and Ekianga. Sometimes this worked out well enough, as Pygmies are great people for visiting their relatives, and one or the other group might be depleted by absences. But at other times they would have a number of families visiting them, and then the addition of Cephu and all his relatives made the whole group far too large and unwieldy. But as he had taken the precaution of exchanging sisters, he could not be refused, and so he would make his own little camp close by connected by a narrow trail. He would follow the others whenever they went hunting and was invariably blamed when the hunt was not a success. At night he and his family kept to themselves, seldom venturing into the main camp. They sat around their own fire, offended, aloof, and rather unhappy, but with hides as tough as that of a forest buffalo and impervious to the most obvious hints and thinly veiled insults. But Cephu was the best storyteller in the forest.

Kenge's position in the group was an undefined and rather happy one. His father had married a sister of Njobo and joined his wife's

3: Turnbull E-5 (1951-1958) 1962 FO4 Pygmies FO4 •
Mbuti
Congo-Kinshasa FO1

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A Pygmy woman (right) helps a villager pound locallyy grown rice.

[P. 72-K]

MOLIMO: THE DANCE OF DEATH

The evening meal was a good one, as the Pygmies had brought in far more meat than they allowed to the villagers, and in return for what they had given away they had received generous portions of rice, beans, groundnuts and manioc, and a few of the tiny bitter tomatoes which blend so well with manioc leaves and groundnuts in the making of a sauce. When it was dark, the women and children retired almost immediately, and the men gathered at the central fire where four upright poles indicated the Pygmy version of a *baraza*, or men's meeting place. At first, several villagers came to see what was going on, and the Pygmies sang and danced for them. They sang and danced until the villagers, tired after a heavy day's work in the plantations, went to bed. Then the men really began to sing. They sang and sang until it seemed almost as though we were back in the forest. But any time there was a strange sound, and it was suspected that there might be a villager lurking about, they stopped. They had guards posted all around to make sure they were not caught unawares.

It must have been about three o'clock in the morning when the molimo made its appearance. It came into the camp preceded by two youths holding glowing firebrands in their hands. Waving the brands high in the air, then swinging them down to touch the ground, they laid a fiery path for the molimo to follow. It was stately and imposing. Following this path of glowing cinders the molimo circled the village several times and then came to rest by the fire, where it sang very quietly. Just as I wondered if it was really going to sing as it did in the forest it moved off, and the tempo increased. Surrounded now by all the youths, the molimo started running around, faster and faster, making lightning swoops on the group of older men who were sitting by the fire. The rest of the men were either dancing in a frenzy around the fire itself, as if protecting it, or else they were with the molimo. I heard a crunching sound as the molimo plowed through a small field of sugar cane at the edge of the vil-

tain their control over the Pygmies, so they created and maintained the myth that there was a hereditary relationship between individual Pygmies and families and individual Negroes and families.

It was not a matter of slavery, rather of mutual convenience. The cost to the Negro was often high, but it was worth while. The Pygmy was able to do for him all the necessary chores that necessitated going into the forest and could bring him game that supplemented an otherwise largely vegetarian diet. And in latter days, with the compulsory maintenance of larger plantations, the Negro found the Pygmy a useful source of additional labor. But for all of this he had to pay, and he was always uncertain how long any one Pygmy or group of Pygmies would stay with him. They were frequently miles away in the heart of the forest, and if the hunting was good no amount of coaxing would bring them back.

For the first week back at Camp Putnam, I found the villagers going out of their way to be generous to "their" Pygmies. The Pygmies wandered about idly, hanging around wherever they found food cooking, occasionally responding to a request to help with some kind of work. The village blacksmith, a man of many parts, adopted Masisi's family, though Masisi himself would have nothing to do with him. He said that Baziani was a trouble-maker, which he was, and that he was after Masisi's daughter, which was also true. But Baziani was wealthy, and Masisi's children spent most of their time in his baraza. They were well fed and looked after, and treated more as friends than anything else. Baziani, in return, made use of them to run errands, usually connected with his virtual monopoly of the local hemp market.

Baziani was genuinely fond of the Pygmies. In the evenings he used to bring out his drums and the Pygmies would gather around and dance. After a while Baziani would relinquish his part as a drummer, acknowledging the superiority of his friends. Then he sat back in his cane chair and watched with a contented smile. He was one of

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the first to help in time of need; as a result he was one of the few villagers who was never short of meat, with plenty of leaves for the roof of his house, and invariably with a crowd of good-humored, well-fed Pygmies sitting around in his baraza, waiting to do him some small favor.

Masisi, like Njobo and many of the others, had for a long time been attached to a noble of the BaBira tribe, Ngoma, uncle of my erstwhile would-be wife, Amina. But Ngoma was wealthy and had many other Pygmies so he did not resent the defection of a number of them to Camp Putnam. In fact he frequently came to visit them, or sent messages to find out how they were; and when they were near his home, some distance away, they were presented with stalks of plantains and baskets of groundnuts and manioc. Whenever work on Ngoma's plantation was behind schedule he could be sure of willing help that would avert the penalty of a heavy fine or confiscation.

Manyalibo, however, was attached to Kapamba, the government chief at Eboyo. For all his clowning, Manyalibo was crafty, and he played Kapamba for what he could get. Eboyo had some of the best plantains in the region, and it was much closer than Ngoma's village. Manyalibo seldom went there himself, and he refused all calls by Kapamba to come and help in the plantation. Sometimes he sent one of his daughters, or his adopted son Madyadya, to help the chief and to maintain some semblance of a bargain, but they never stayed for long. Once, when we were at Apa Lelo, Kapamba was in such dire need of help that he came out to the hunting camp himself. Manyalibo received him courteously enough, and housed him for a few days, but firmly refused to return to the village with him or to allow any of his family to return. Kapamba alternately flew into tantrums and attempted to bribe Manyalibo with stories of the abundance of rice and plantains waiting for him at the village. Finally Manyalibo agreed to let his wife go, and he sent her off carrying a

basket with two legs of antelope as a gift for Kapamba's wife. The camp watched the chief leave with few regrets. They had only allowed him to stay because he had brought a quantity of food with him.

Manyalibo's wife returned two days later with her basket full to overflowing with delicacies from the village. She had told Kapamba that she did not want to stay longer without her husband, so he had no option but to allow her to return.

Manyalibo's son-in-law, Ausu, was even more of a renegade. His "hereditary master" was André, the chief of a powerful Islamic village just beyond Eboyo. André's father, old Effundi Somali, had been a child when Stanley brought his relief expedition through the forest to rescue Emin Pasha. He used to tell stories of the dreadful wars that were fought in those days, and of the trail of destruction that Stanley had left behind him. While the old man was alive André had worked as head cook at Camp Putnam, but now he was chief in his father's place.

Part Bira and part Ngwana, André inherited all the traits of the latter. In his dealings with Europeans he could be charming and helpful; he could also be cunning and crooked. With other villagers he was proud and avaricious, and he had a supreme contempt—which he could disguise whenever it suited him—for the Pygmies.

A few years earlier, when Ausu had been hunting forest pig, a boar had charged him and wounded him badly, ripping his stomach and one leg. André had taken Ausu into his own house and cared for him, nursing him for months until he was well again. This was done under the guise of friendship, and I have heard André tell the story many times to illustrate how enlightened he is. But I have also heard Ausu's comment that André had done no more for him than he would have done for a valuable hunting dog. A Pygmy is not unresponsive to genuine kindness, and Ausu would not have left André soon after recovering if there had been any such kindness in the act. But he left and refused to return under any circumstances.

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P C 123 177 • 571 572 After some persuasion he agreed to allow me to come out to his fishing camp. He was known to dislike and actively discourage visitors, so I was not surprised when he was vague as to the camp's whereabouts, merely saying that his friends would bring me there the following week. His "friends" turned out to be Kelemoke and Hari, a young Pygmy who was a cousin of Kenge, from a village the far side of Ngoma's. The four of us set off before dawn one morning.

P 123 481 484 Even when a whole camp is on the move, men, women and children, the pace of the Pygmy is swift. But when there are just two or three active young hunters they maintain a steady trot for however far they have to go. I found myself running to keep up, and we only stopped twice during the entire journey. The first time was when we were not far from the Lelo River. We rested among the ruins of an old deserted camp, and we each ate a banana and smoked a cigarette. The second time was shortly after midday, when we met Moke and another on their way back from Kaweki's camp. They were surprised that we had come so far; they themselves intended to stop over in one of the old camps for the night. Each of them carried P [372] a smoldering ember wrapped in a leaf, in one hand, and a bow and bunch of arrows in the other.

C 754 578 P 177 They warned us that Kaweki was not well, and said that it was the *dawa nde BaNgwana*—the magic of the BaNgwana. This made Kenge, Hari and Kelemoke all cluck their tongues, because the *dawa* of the BaNgwana is the most powerful of all. Hari said that he had heard that Musafili was jealous because Kaweki was making so much money with his fish. Kenge, however, said that he thought it was Kaweki's own people, the BaBira of Babama village. They were offended, he said, that Kaweki should live in the forest with the C [776] BaMbuti instead of in his own village. They suspected him of being in league with the evil spirits of the forest. Kelemoke nodded and said yes, it was true that Kaweki fell ill every time he returned to the village, and that it must be the strongest kind of witchcraft to reach

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it was wide and strangely smooth, but flowing in spate with all the majesty and power of a river twice the size. Kenge said we would wait for the others there, so as not to shame them in front of Kaweki by arriving first. He went to the water and washed himself. He disapproved of my refusal to do the same, but I was too tired even to sit down. I just propped myself up against a tree and waited. It was not much more than fifteen or twenty minutes later when Kelemoke and Hari came into sight, the one trotting quietly behind the other, apparently as fresh as when they had set out. They feigned surprise at seeing us, and said they had stopped to hunt on the way and had thought we would be in the camp by now. Kenge retorted that he was sorry they had caught nothing—we had been waiting two hours, maybe three or four, in case they were lost. We moved on, and in a few minutes, by-passing the falls, we came once more to the banks of the Itoro, and into Kaweki's camp.

It was a mixture of Negro village and Pygmy camp. The clearing was only some twenty yards across; on one side was Kaweki's house, built in the rectangular shape of a typical village house, but with walls hung with leaves instead of packed with baked mud. At right angles to it was another hut, long and low, the eaves coming right down to the ground so that the entrance gaped in a great triangle. We dropped our bundles on the ground and went into Kaweki's hut, calling from outside that we had arrived. The hut was divided into two by a leaf screen, the outer half being a kitchen with a drying rack for the fish. The rack was full, and a fire underneath did double duty, cooking food and smoking the fish. On the far side of the screen Kaweki lay on a bed of fresh leaves. A young Pygmy girl knelt beside him, gently massaging his chest. She was Hari's sister. Hari greeted her, then went to Kaweki and, addressing him as "Father," asked him how he was. Kaweki was almost too weak to speak, but he took our hands in turn and apologized for not having been able to get up to greet us. He said, "My daughter will get you

something to eat." He gave Hari's sister a playful push on the head, then lay back and seemed to go to sleep.

Hari led us out and into the long triangular hut. We went right through to the back and there, on each side, was a narrow bed of sticks. Here, he said, Kenge and I were to sleep. This was the visitors' hut, he exclaimed. He and his sister slept in Kaweki's house. I asked who the visitors were, as Kaweki was reputed to have none. "Oh, I don't mean villagers," Hari said. "I mean Pygmies, his friends."

I had barely washed and sat down in the middle of the clearing to eat the food prepared by Hari's sister, when there was the unmistakable sound of a band of Pygmies approaching. In a few minutes a score of them burst into the clearing—young men and women, laughing and shouting their greetings.

They said that they had heard that Kaweki was ill, so they had come to hunt for him and make him well. What had promised to be a peaceful rest in a lazy fishing camp now threatened to be something very different. These Pygmies had come as far as we had, but within minutes of arrival they were off again for a quick hunt before the sun set. Kenge himself joined them, taking Kaweki's two hunting dogs and arming himself with a stout short-shafted spear. The women stayed behind to improvise some shelter for the night. But they decided it was too much work, so they just added some sticks and leaves to the visitors' hut, forming an elongated windbreak that reached almost over to Kaweki's house. By the time the men came back, empty-handed, they had installed themselves and were boiling pots of plantains and manioc, together with fish to which they had helped themselves from Kaweki's rack. That night those who could not squeeze into the shelters or into the overcrowded visitors' hut slept in Kaweki's house. I myself found that the longed-for blessing of sleep did not come easily. Kenge had, of course, found an old girl friend among the newcomers, and the two of them lay together,

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beside me, all night long, flirting and laughing. Even though I lost a lot of sleep I learned several new facts of life.

Over the next few days I saw the hunters go off to bring back the meat that would make their friend well and strong; and each day they collected roots and herbs which they prepared and gave to Hari's sister to treat Kaweki with. Just their very presence, boisterous and cheerful, was a tonic to the invalid. On the second night he came out into the clearing and lay down beside the fire, covered with a blanket. He joined in the conversation of the Pygmies, joking and telling stories in their own manner. Then he half sang and half chanted legends of the past, urged on by Hari, who sat nearby with all the attentiveness and affection of a son, smiling happily when he saw the villager that he loved as a father slowly regain his strength and life.

In a few days Kaweki was up and about, though he still tired quickly. He thanked his friends and told them that they had no need to stay longer if they wanted to go. But it was a happy camp, and everyone was in favor of staying. Kaweki had built a dam above the falls, channeling all the fish into a long wicker trap—some twenty feet of elaborate basketry which caught the fish and held them firmly in its meshes until they were pulled out and killed. But the recent storm, which had broken just the day before we arrived, had breached the dam and damaged the trap. The Pygmies decided that they would rebuild it for Kaweki, and while a few of them hunted the rest went off and cut the wood needed, and returned to work under Kaweki's supervision.

In the evenings the Pygmies sang songs they would ordinarily never have sung in the presence of a villager. But Kaweki was a lover of the forest, and to the Pygmies that was all that mattered. On the evening when Kaweki actually danced and declared himself completely cured, the Pygmies responded by singing a song of the

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molimo, just as they would have done for one of their own people—a song of praise and thanks to the forest for saving one of its children, even if he was a villager.

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593 He then went up to his mother and greeted her, which he had not done since she entered the camp. She put her arms around him, and it was strange to see the proud, sophisticated and very adult Kenge allowing himself to be embraced with such a show of affection. But what Badorinji had said was true—he was a good son. And he was a good brother too, for when Badorinji had finished hugging him, doing a little dance at the same time, he took the weeping Yambabo's hand and led her to the hut opposite mine, and there he put his arm around her and whispered something in her ear and he sent her inside to lie down and sleep.

584 Taphu sent word back that Yambabo would have to hurry as he was off to the forest and would not be back for a long time. Maliamo also sent a message, to say that the villagers would not let her come until Yambabo had married Taphu, because they did not trust Yambabo. The villagers announced their opinion that Kenge had already slept with Maliamo so much that it would not hurt him to wait. Kenge was furious, because this meant that he would have to go through a village wedding, unless he wanted to alienate the villagers by ignoring them. This would have meant losing good exchange-friends who kept him supplied with village goods in return for a few favors in the forest. Kenge enjoyed all the fun and games of a village wedding when someone else was involved, and he was content for Yambabo to go through the ceremony, but for himself he wanted no part of stupid village customs. He was going to carry Maliamo away and give her parents an antelope, or maybe an elephant, like any self-respecting Pygmy. He began dreaming out loud, describing exactly how he was going to track the elephant, and maybe kill a buffalo or two on the way, and he only came back to earth when I asked him how he was going to bring the elephant back to the village. He said that I would see; he was going to Maliamo right now. He set off at once. The next day he returned alone. Maliamo had gone into hiding, not wanting to jeopardize her broth-

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133 rolling hills are separated by perennial streams never more than a few miles
[312] apart. A pygmy can find water almost anywhere within a hundred yards.

Negro-pygmy Relations

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177 This forest is inhabited by two kinds of people, Negroes and pygmies, who maintain an almost symbiotic relationship, based on trade. A Negro village may own approximately 100 square miles of forest territory. In this territory are the Negro village and the pygmy village. The former is permanent, in a clearing; the latter is temporary, under the forest trees. In maintaining their relationship, it is the pygmies' job to take in honey and meat, while the Negroes' obligation is to give them plantains. In addition, the pygmies may bring in a certain amount of wild baselli fruit in season, or roofing leaves, or rattan and fibers for net making; in return they may acquire ax blades, knives, and arrowheads from the Negroes.

There is no strict process of barter involved, and no accounting kept, other than through general observation. If the pygmies are stingy, their Negroes will hold back their bananas. If the Negroes are stingy, the pygmies will leave the territory and go to live with other pygmies serving other Negro hosts.

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177 This relationship is interfamilial, between a pygmy family and a Negro family. It is a matter of close personal relations, inherited, on both sides, from father to son. These alliances may change from time to time, but when they do there are usually hard feelings; if a man's pygmy leaves him to serve another host it is a kind of divorce. In the old days, a frequent cause of intervillage warfare among the Negroes was the luring away of each other's pygmies.

[P 323-A]

may come in every evening. They will leave a couple of old men to stay behind in the camp as guards, smoking hashish, and the rest will go into the village, usually around four o'clock in the afternoon, after the day's hunting is over. From then until dark a few pygmies are usually to be seen hanging about the women's quarters. If a white man arrives, however, they quickly disappear, through fear that he will confiscate their antelope, or any other game that they may have brought with them.

These mass visits are made particularly if it is going to be a moonlit night, and if wine drinking is going on. If there is a moon they will stay and dance; if not, they will come home at dark. The Negroes give them wine in a condescending way, and the pygmies put on what the Negroes consider to be wild, barbaric dances.

Sometimes the pygmy camp is as much as two days' journey from the village. In this case, the pygmies go in seldom, and browbeat their wives to make them go in to get plantains.

A visitor to a Negro village can nearly always see bunches of plantains lying around on the ground; they have been placed there for the pygmies, who pick them up and carry them home. There is no need for any special bargaining or designation; the pygmies know which bunches are for them.

Pygmy attitudes toward their Negroes.—The pygmies consider themselves inseparably attached to their hosts and think it their duty to provide them with meat. Although they feel that they are supposed to turn over all honey and elephant meat, in each case they eat all they can before taking it into the village. They never preserve or store any food. Their duty of feeding the Negroes meat is therefore regarded as somewhat of a nuisance. On the other hand, when the pygmy

P 177 439 571 [426]

wants something from a Negro, he wheedles and "begs" for it. He may thus "borrow" a mortar, a skin-headed drum for dancing, etc., and will not return it until the Negro comes after it or sends for it. He will not put any of these things under cover, or care for them; he leaves them out in the rain to mildew and rot. The owner has to see that his property is cared for, and this forms a subject on which the Negro can make fun of the pygmy.

The form of this relationship is therefore a grudging duty in the case of giving, and a wheedling begging in the case of receiving. These outer forms fail to reveal the inner feeling of loyalty and affection between the parties concerned, but rather symbolize the existing situation in which the Negro is at the top of the scale and the pygmy at the bottom.

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Negro attitude toward their pygmies.—The Negroes distinguish four ranks or orders of living beings: people, pygmies, chimpanzees, and other animals. The pygmies are thus considered a species apart, neither human nor animal, but in between. The main point of distinction lies not in their size or physique, but in the fact that the pygmies do no cultivation.

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The Negroes think of their pygmies as barbaric and uncultured, but at the same time they are often fond of them. A Negro may occasionally marry a pygmy woman, and the children are considered real children, complete human beings; they are brought up with the Negro's other children. The Negroes say that pygmy women are good in bed, cheap, and prolific, but that they are useless for women's work—cultivation and cooking. For a pygmy woman it is a great rise in the scale of living to marry a Negro as his second or third wife, despite the fact that pygmy wives are usually the butt of humor from the Negro wives. This is, how-

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224 get one cut of one animal, another cut of another, depending on what part they played in the capture of each. In any case, even if there is only one animal, everyone will get something to eat. This does not mean that all families eat equally well, however; some have more than others, some better cuts. There is both a reward for special luck and prowess, and a charitable mechanism for those who have shown neither. Sometimes the net hunters catch an okapi; in this case there is enough meat to feed the camp for a week, and everyone eats and eats well.

The meat is cut up by the man who killed the animal, or anyone who knows the rules. In any case there are always arguments. The man who makes a [626] mistake is cried down; they all know the rules, or think that they know • [591] them. Government, as far as distribution of spoils is concerned, is by argument and common consent without specific leadership in any individual—the typical pygmy way of making decisions and ordering events.

In the case of the hunter who catches his animal all alone, without help of any kind, the carcass belongs to him alone. Theoretically, he and his family could [626] eat it all up if he wished, but there is little chance that this would happen; he would not dare face public opinion. He would be labeled a mean man and [439] would suffer for it in the end. It may happen however that he is behind in his gifts to his Negro host. In this case he will take the carcass uncut into the village, to avoid trouble from that quarter, and the other pygmies will not hold this against him, provided that there is other food to eat.

[171] The division of spoils after an elephant hunt follows the same principle as it does among the Indians of Tierra del Fuego or Lower California when a whale washes ashore—regardless of who may be responsible there is a

224 mountain of meat and a free lunch for
171 all as long as it remains edible.

222 **Gathering.**—The gathering of fruits, nuts, and slow animals has a minor importance during most of the year, for the bulk of the pygmies' vegetable food derives from the crops of their Negroes. However, after the evening meal, while the men sit about the fires chatting, the women gather firewood and bring in, just before dusk, any mushrooms and slow game that they may encounter.

[221] The dry season, in January and February, is the time of the ripening of certain fruits and seeds. At this time of the year the pygmies easily could live on the fruit borne by the wild forest trees. It is a period of seasonal abundance and feasting. The [137] ibambi, a big luscious fruit that looks like a pineapple, is one of the most important of these fruits. It drops to the ground with a thud, and pygmies and chimpanzees alike will rush up when [825] they hear it strike. The pygmies often tell stories of chimpanzees that get so full of ibambi that they can eat no more, but hide one in a crotch of a tree for future use; a pygmy sees this and steals it, and the chimpanzee gets a grudge against the pygmy and decides to annoy him in the future.

[137] Next to the ibambi fruit in importance is the baselli nut. This is covered by a tough fibrous husk which can be opened only with a machete; hence, the chimpanzees do not rival the pygmies in this case.

Other gathered foods include termites, which come when the first heavy rains begin after the dry period; colonial caterpillars, which have a later season; and honey.

Pygmy Interaction

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571 **Evening talking time.**—The pygmies seem to be a little less talkative

[P.333-B]

521 than the Negroes, who are, in turn,
157 more talkative than whites. In this
571 regard—amount of interaction expressed in speech—the pygmies are about on a level with white men. There
517 is little chance for extensive conversa-
521 tions during the daytime while out
571 hunting, and hence the talking time is during the evening, when they have come home and are sitting in front of their huts, provided that they are not dancing.

At this talking time, each family sits around the entrance of its hut, using short butts of logs as seats. Dusk falls. They talk to each other across the circle, from hut to hut. Everyone can hear everyone else, so it is group interaction, even when one person is addressing one other specifically.

Their subjects of conversation are simple; they discuss what they have been doing that day, and in some cases they talk a little about what they plan to do tomorrow. Every now and then someone makes a joke about how a certain man was clumsy at handling his net during the day's hunt. Some people are quiet, others are noisier.
[157] Some men are clowns, habitually cracking jokes at the expense of others.

After bed time comes and the various families crawl into their huts to sleep, they get little uninterrupted rest, as they will keep chattering well into the night. Many of them will get up in the night, make water and have a smoke, and chat with others doing the same. There is almost always someone up, someone talking.

517 **Dancing.**—The pygmies will dance
535 almost any night when the weather is clear, and if there is a full moon they will dance most of the night. Sometimes they stamp on the ground, or on a hollow log, but when they can beg or borrow a drum from the Negroes, they will beat on that.

[P. 334-A]

62 571 561 [888] **Government.**—There are no chiefs, councils, or any other formal governing bodies in a pygmy camp. In making any decisions concerning the whole camp, two factors are involved. The first of these is respect for older people.

561 571 576 888 [626] A pygmy will always, in addressing a man of an older age group in any formal situation, call him "senior"; he will listen respectfully to an older man and will always obey any reasonable orders he may give. If a younger man shows disrespect, the other members of the camp will gang up on him and berate him. This respect for age, and for the opinions of wise old men, is the basis of pygmy government.

623 571 561 [888] Secondly, while the opinions of most of the old men are respected, every man in the camp is entitled to state his own views on any subject. Thus, during the evening talking time, the pygmies will discuss whether to move camp, where to move it, and why; or whether to go net hunting, and where to hunt. The discussion has no leader and may go on for several evenings. Finally the men who are shouting out different opinions will come to an agreement and the decision will be acted upon.

623 571 561 888 [828] In general it is the older and more experienced men who make the decision, but as some of the old men are considered eccentrics and freaks, little attention is paid to them. Rather, it is an oligarchy of the more respected among the old men, a body with no formal membership or specific composition. In their decisions the pungent remarks of the women also have a considerable influence. [562]

594 Pygmy Social Organization

Families and their extensions.—The smallest normal social unit in a pygmy camp is the individual biological [P. 334-B]